Pathway to God

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PATHWAY TO GOD

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Musings of the Editor...

Esteemed Spiritual Aspirants,

Here's your favourite journal laden with spiritual, philosophical thought-food for you to ruminate and implement.

... There is a famous mythological and elaborate account in The Bhagavatam, The Mahabharat and Vishnu Puran of gods and demons churning the Milk Ocean-Ksheersagar- to obtain nectar in order to regain the power that gods had lost. The parties though hostile reconcile for the sake of nectar. During the process Mahavishnu becomes the base -Kruma-turtle, Mandar Mountain the churning rod and Vasuki, the Snake,churning rope. But before the much awaited nectar emerges many things - Horse-Uchraishravas, Kamdhenu, the holy cow, Parijaat- the night jasmine, 14 jewels, the Moon, Varuni, the wine, lethal poison called Halahal capable of destroying the entire Creation which, upon gods' prayer ,Lord Shiva swallows withholding it in his throat, Goddess Lakshmi, and finally Lord Dhanvantari appears with the dazzling Nectar pot in hand. To cut the long story short, when gods and asuras start fighting , Vishnu in the guise of enchanting Mohini appears to distribute the nectar turn by turn, the asuras are carried away by her charms while Mohini starts distributing the nectar to the gods. Gods regain their prowess to continue their battle against the evil ie. demons.

This allegorical story is very much relevant today. It is the time now to churn our Mind-ocean and ebb out all polluting thoughts and transitory earthly desires and aim at the nectar in order to replace the present world by the Divinity filled divine thoughts, words and deeds. The mankind has to strive unitedly for this churning process. We churn through different challenges and obstacles. In life. The ultimate aim is to realize our Higher Consciousness through

learning and facing the so-called tests, trials and tribulations. Kurma, the second Avatar of Maha Vishnu, the base for this great process of churning stands for Dharma/our Samskars, The Mandar Mountain, the churning rod our intellect which is always firm and Vasuki, the churning rope, our ever fluctuating Mind. This mind has to be managed and trained to rise to the elevated, awakened higher consciousness by drinking the nectar of spiritual knowledge.

Can't we unitedly strive to achieve this supreme goal?

.....

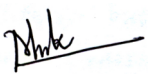
Dear readers, many articles in the present issue-such as The Example of Maharoopak Alankar in Kabir's Doha, Sabeej Naam, Swadesho Bhuvanatryam, A scientist's View of Philosophy and Spirituality throw light on various spiritual and philosophical themes to make the readers pause and ponder. We are extremely grateful to all the contributors who have enriched this number.

We ardently thank all the Members of the Board of Trustees, Chairman, Vice-Chairman, Secretary, Joint Secretary for their suggestions, encouragement and guidance in publishing this journal.

We are beholden to the entire team of Impressions for its elegant printing done so meticulously.

Dear readers, it's now your turn to respond by way of your appreciation and /or suggestions to enable us to emulate ourselves.

May this Pathway to God unlock the doors toward spirituality along your spiritual journey.



Prof. Dr. Madhumati M. Kulkarni
Editor- in- Chief

Message from the Secretary's Desk ...

"….Yassame Bhaktiman Priyaha"
(One who has devotion is beloved to me)

- Bhagawad Geeta.

Dear Readers,

My heartiest Pranams to you all on the eve of Punyatithi of revered Gurudev Dr.R.D.Ranade., ACPR observed the 65th Punyatithi at ACPR on 4th 5th and 6th of June 2022. (A detailed report is included in the activities section).

Devotion is the right path to achieve a blissful life. Devotion to God purifies our mind and body and makes room for humility in our personality. It is the easiest way to please the God and get his grace. Great Tamil Saint Kulashekhar Alvar prays the God for "Untilted devotion at his feet and nothing else". (tvatpaadambujayugagata nischala bhakti rastu).

The ancient sages and the saints who have visualized the ultimate reality found out the perpetual way of unperturbed mystical life for the human beings. They had the 3 D view of life. They could visualize the past present and future (Kraanta Drustihi). They made the life so simple, where living is not at all a problem, where complete surrender to the Cosmic Power will be a natural phenomenon and the blissful life will be a reality for every person who follows their directions.

According to the sages and saints, contentment is a natural Phenomenon of life. God will always protect those who are one with nature, true to their self and humble in attitude. Those will be near to God and eventually will realize the God. But the question is why human beings deviate from that path and face hurdles in life. Why do we miss the blissful state of mind? Curiously enough that is also a part of the nature. Each and every man has the bundles of deeds and misdeeds behind him. Our duty is to avoid misdeeds indulge in right deeds. (Karma theory). Even a strongest mystic and a learned person will slip from the path of devotion and the path of truthful living (Balavaan Indriagramo Vidwamsamsamapakarshati) and the result is the human mind which is destined to enjoy the bliss is prepared to lose the ground and enter into a different domain of only sensual enjoyment (Chapalapishunam) and indulge in Materialistic life.

The Indian saints and sages have found out the way and they a structured way of life to enjoy both the materialistic and metaphysical elements of life. They knew pretty well that the blissful state of mind is not a creation, it is a gradual evolution to be inculcated eventually in human mind and body. They prescribed the daily routine for training the mind and company of saints for a sustained development (satsangatve nissangatram nissangatve Jeevanmuktihi). India has seen the reincarnation of such saints in many parts of India. It is a miniature version of God incarnation (Amshavatara). One such incarnation is the saints of Swaroopa Sampradaya of Shri.Nimbargi Maharaj.

What ancient sages have preached was later persued by saints and was implemented according to the requirements of the time and space of the given period. On the same line Shri. Gurudev Dr.R.D.Ranade, a modern saint; at the behest of his Gurus has found out the way. He tailor-made it to suite the present requirements of today's living. He made the way simple and pragmatic. One who follows the teachings of Swaroopa Sampradaya Saints and the path as channelized by Shri.Gurudev there is no doubt about attaining blissful life. They prescribed Nitya Nemavali, which inculcates both spiritual and moral impulses in our mind and contentment in life is ensured. They not only fortified the simple way of mindset and but-also prescribed the periodical gathering of Saptahas and Meditation programs for a sustained development of Mystical living. It is a masterpiece of social engineering to clean the human life both at micro and macro level.

Readers may feel that some ideas are repeated compared to my previous writings. It is with the purpose to doubly confirm our commitment to the mission and vision of Shri.Gurudev and ACPR.

In the present quarter of the year that is April to June 2022 ACPR's activities have been ignited into a higher speed. Five books have been released and scholarly personalities have visited ACPR. The Saptaha from 4th to 6th June 2022 was conducted in a spirituality charged atmosphere with devotion. A documentary containing information about Shri.Gurudev Dr.R.D.Ranade and ACPR was released (The details are in our activities section of this issue).

I sincerely solicit your continued support in our endeavor of taking ACPR to the higher zenith to reach out to the people all over the world.

Thank you,
Jai Shri Gurudev.

Adv. Maruti B. Zirli,
Hon. Secretary, ACPR, Belagavi

The Example of 'Maharoopak Alamkara' Kabir's Doha (Couplet)

Dr. K.B.Dabade, Udupi
Mob: 9845474034

THE FORMLESS ITSELF IS FULLY MIRRORED IN THE SADHU

निराकार की आरसी, साधो ही की देह ।
लखा जो चाहे अलख को, इस ही में लखि लेह ।।

Courtesy : Ranade R.D. (1997 :294),
'P-S', SGRST, Nimbal R.S.

Meaning :

The Sadhu's body is like a mirror and only in this body one can see Nirakara (formless) reflected. If you like to see Alakha (the invisible) God, may see only in this reflection of the body, reflected in the mirror of the body.

Exposition :

In the Present Doha, we are told that the Sadhu is like a mirror, in which one can see the Nirakara reflected. This Doha introduces the conception of mirroring or reflection. We shall consider fully the implications of this conception when we come to a Doha in the fifth chapter- हृदया भीतर आरसी. In the mean while, we shall be concerned with the reflection of the Nirakara as we find it in the Sadhu himself. Jnaneshwar goes even a step ahead of Kabir and tells us in his famous चांगदेवपाशष्टी that God and Saint serve as mirrors to one another and forget their difference in seeing each other's reflection.

Yoga: The Diversified Philosophy

Prof. Rajjan Kumar
Professor & Head Department of Applied Philosophy
M.J.P.Rohilkhand University, Bareilly-243006, UP
Email. : rajjanphil@gmail.com

Yoga, an ancient Indian System of thought has diversified views, ideals and philosophy. It plays important role for achieving health, hygiene and happiness. Health is a stable state of physical and mental condition absence of disease or infirmity. Hygiene is series of practices perform to preserve health and healthy environment. Happiness is a feeling which comes over us when we know how precious our life and life belonging practices.

Yoga and Five Sheaths

Man is a combination of body and mind. Mind plays pivotal role in health, health management and attainment of happiness. In normal situation when one talks about health and happiness he considers physical health and material attainments more or less belong to physical comfort. Human being as we know is not only a component of different systems of physical body. It is not a composite of skin, muscles, blood, flesh and bones only but he possesses three forms of bodies. These are[1]- a. Physical, b. Astral and c. Causal. For achieving goal of perfect health and happiness it is essential to render these three bodies devoid of all ailments. Three bodies are grouped in five sheaths (panca-kosa)[2], -1.Annamayakosa (food sheath), 2.Pranamayakosa (vital sheath), 3.Manomayakosa (mental sheath), 4.Vijnanamayakosa (intellect sheath) and 5. Annandamayakosa (bliss sheath).

Causal body is the innermost plane of man. It is the source of astral and physical body. It is exclusively experienced in deep sleep and Samadhi (higher form of super consciousness). During the experience of joy or grief it is the causal body that operates. Its constitutes are avidya (ignorance), asmita (ego), raga (attachment), dwesa (deattachment), abhinivesa (clinging to life) and jivatma (soul)[3]. Causal body and Anandmayakosa are same. Astral body consists of three sheaths e.g.- vital, mental and

intellectual, consequently its gradients are intellect, mind, senses and the vital force. Physical body consists of food sheath that gives rise to flesh, bones, blood and nerves.

Avidya or ignorance is the disease of the causal body. It is the source of all diseases of body and the mind. Due to the presence of ignorance, astral body becomes infected by greed, egoism, hatred, vanity, jealousy, wrath, selfishness, violence, instable cravings of sense –enjoyments, various complexes and repeated experience of birth and death. Diseases of the mind are called adhi. Diseases of the body are called *vyadhi*. Avidya or ignorance causes both the disease –physical and mental and originates pains opposite of pleasures or happiness. Practice of Yoga helps to cease the causes of avidya and beneficial for the attainment of good health and true happiness in many ways.

Yoga and Phenomenal Ego

Personality or vyaktitva is an important aspect of Yoga that ascertain with the two components[4] –Purusa (conscious or cetana)) and Prakrti (unconscious or Jada). To Yoga personality is nothing but it is an impure formation of an individual self (Purusa). Human body is the base for the expression and growth of personality. All systems of Indian Philosophy including Yoga analyze this body, its various organs and functioning. To Yoga Personality is characterized by *cittavrittis, klesas, bhumis* etc. Cittavrittis[5] are the phenomenal ego or Jiva, which is subject to birth and death and transmigration and to all painful and pleasurable experiences, and which imagines itself as the agent and the enjoyer. Citta is the first evolutes of Prakruti and has the predominance of Sattva. It is in itself unconscious. But being finest and nearest to Purusa, it has the power to reflect the Purusa and therefore appears as if it is conscious. When it gets related to any object, it assumes the 'form' of the object. This form is called Vrittis or modification.

The light of consciousness that comes from the Purusa and illuminates this 'form' is called 'jnana'. Purusa is essentially pure consciousness and is free from the limitations of Prakrti. But it wrongly identifies itself with its reflection in the citta and appears to be undergoing change and modification. Citta, therefore, is the physical medium for the manifestation of the spirit. When the Purusa realizes that it is completely

isolated and is only a passive spectator, beyond the play of the Prakrti, it ceases to identify itself with its reflection in the citta with the result that the light is withdrawn and the modifications of the citta fall to the ground. This cessation of the modifications of the citta through meditation is called 'Yoga'. It is the return of the Purusa to its original perfection. So far concern about Citta in respect of personality it means the three internal organs of Samkhya[6]- buddhi or intellect, ahankara or ego and manasa or mind. Citta is the same as ahankara. It is mahat or buddhi, which includes ahankara and manasa.

Vrittis are also considered as the activities or states or modification of mind and are five in numbers- Pramana (valid knowledge), vipryaya (misunderstanding), vikalpa (imagining), nidra (sleeping), smriti (remembering). Valid or right knowledge or cognition is of three kinds- a. perception (prtyaksa), when the Citta, through the sense-organs, comes into contact with the external object and assumes its form, or comes into contact with the internal mental state. b. Inference (anumana), when the Citta cognizes the generic nature of things, and c. verbal testimony (sabda). Viparyaya is positively wrong knowledge like that of a rope-snake. Vikalpa is mere verbal cognition like that of a hare's horn. Nidra is called absence of cognition, yet it is mental modification because after sleep a person says'I slept sound and knew nothing' and therefore there must be some mental modification to support this absence of knowledge. Smrti is the recollection of past experience through the impressions left behind.

Yoga and Mental Status

In fact, Purusa is the eternally pure and transcendental consciousness. It is the Citta with the reflection of the Purusa in it or the Purusa reflected in the Citta, which is the phenomenal ego or Jiva that express, transmigrates and imagines the different forms of experiences. In the terminology of Yoga it has been considered klesa (sufferings) and is five in numbers[7]- a.avidya-ignorance, b.asmita-ego, c.raga-attachment, d.dvesa-aversion and e.abhinivesa-clinging to life and instinctive fear of death. The bondage of the self is due to its wrong identification with the mental modifications and liberation, therefore, means the end of this wrong identification through proper discrimination between Purusa and Prakruti and the consequent cessation of the mental modifications[8]. It is the aim of Yoga to bring about this result and also help to redefine personality.

There are five levels of mental life (cittabhumi)[9]-Ksipta (restless), Mudha (torpid), Viksipta (distracted), Ekagra (concentrated) and Niruddha (restricted). The difference in the levels is due to the predominance of the different *gunas*. The lowest level is called restless, because the mind here is restless due to the excess of rajasa and tossed about like shuttlecock between different sense-objects. The second is called torpid. The mind here is has the predominance of tamasa and tends towards ignorance, sleep and lethargy. The third is called distracted. Here, *sattva* predominates, but *rajasa* also asserts itself at times. The fourth is concentrated or the object of meditation. The fifth and the highest level is called restricted. Here the mental modifications are arrested through their latent impressions remain. The first three levels are not at all conducive to Yogic life, but the last two are chosen for practice of Yoga.

Yoga and Intentional Stability

Health and happiness depend upon the action and intention of a man that he possesses. Yoga[10] is nothing but bringing under controls the activities of one's own mind. It is a state of equanimity or balance of mind[11]. It shows the higher perspective of action, which comes through detachment[12]. The sadhaka of Yoga is the ideal ascetic who curbs his passions and maintains calmness at quite opposite situation i.e. in cold and heat, in joy and sorrow, in honor and dishonour[13]. It is the truly state of happiness with having perfect stage of health- physical and mental. It can be defined in very poetic form; 'Where seeing the self by the self, one is satisfied in oneself; where one experiences the absolute bliss, known only to higher reason, but ever beyond the senses, and standing where one swerves not from the truth; where no other gain is considered greater, and where one is not moved by the greatest pain- that state free from misery is Yoga or Vrittiniroddha'[14].

Conclusion

Undoubtedly, Yoga is an ancient practice and originated thousands of years ago, it is considered highly relevant and beneficial today. Yoga comprehensively addresses a diverse range of thoughts, ideals, and philosophies.

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Shri Gurudev R.D.Ranade's

**** DivineThoughts ****

**It does not seem possible that unless man's will and power are conquered by God's Will and Power that a man can humble himself before God and do as he is bidden by God to do.*

*- B.G.P.G.R.page no.102/92.**

Colour your Life

Jyothi Rao, Udupi
Jyotiart@yahoo.com

Colour your life
With the hues of hope
The magnifying beauty of the magical strokes
Render the touch with the warmth and coolness
Tunes the music of passion
Which never decays, creating the opportunities,
All along the way.
Focus on the strengths
Which lead to new horizon
Effective actions from quiet reflections
Version of your success never fades
Richness of your inspiration never go poor
Count the blessings thanking the God
That he coloured so well with the range of colours.

Shri Gurudev R.D.Ranade's

**** Divine Thoughts ****

One has only to remember that it becomes the mission of a God Realiser to spread the gospel of God whenever and wherever it becomes possible for him to do so. One God, One World, One Humanity should be his maxim, theo polity his doctrine.

*- B.G.P.G.R.page no.136/121-122.**

A Scientists' View of Philosophy & Spirituality

Dr. Jitendra Sharma,
Neuroscientist, Dept. of Brain and
Cognitive Sciences, MIT, USA

Greetings! My sincere appreciation goes to ACPR, Belgaum for giving me this opportunity to demonstrate my ideas of philosophy and spirituality from a scientific perspective.

There are three influential thinkers: Newton, Einstein and Kant.

- **Was Isaac Newton a mystic?**

He devoted a large amount of time to study theology. Although Newtonian physics is a model of pure rationality, but less understood and appreciated is crucial role God plays in his Universe. Newton saw the Universe as a manifestation of the infinite power of God.

- **Einstein's thoughts on human mind and conception of God:**

The human mind, no matter how highly trained, cannot grasp the universe.

Universe is marvelously arranged, obeying certain laws, but we understand the laws only dimly. Our limited minds cannot grasp the mysterious force that sways the constellations.

"I believe in Spinoza's God, who reveals himself in the lawful harmony of the world, not in a God who concerns himself with the fate and the doings of mankind."

Quote from Shri Gurudeva's article on "Science and Religion", "physical forces ...Gravitation - you don't see. We use it, we feel it, we can come up with equations to calculate it and use it to our advantage, but its invisible. Its all relativistic." scientific creativity doesn't emerge from a vacuum and, instead, that science has deep ties with philosophy and religion.

- **Immanuel Kant:**

Famous passage from his "Critique of Practical Reason" in the original German. In English, it reads: "Two things fill the mind with ever new and increasing admiration and awe, the more often and steadily we

reflect upon them: the starry heavens above me and the moral law within me."

A Philosophy of Spirit: Ranade

An abstract of the Presidential Address delivered at the 13th Session of the Indian Philosophical Congress held at Nagpur in Dec, 1937.

"Recent discoveries in modern Physics, Biology, Neurology, and so forth, and explain how they all tend to prove that Spirit is the only reality, and how Western thought can be brought into harmony with the conclusions of the great Indian sages and philosophers".

Now I want to discuss on my research work which was published in NATURE magazine in 2000. In adult Ferret's brain, I have changed the visual and auditory pathway and done rewiring in the circuit which resulted in create new function i.e. visual pathway can hear and auditory pathway can see.

Spiritual Experience is Supra-sensuous- Gurudev Ranade

Mysticism is philosophy of God-realization implies and involves the faculty of intuition

Intuition- does not involve sensory perception - it is suprasensuous experience. It involves central and not peripheral initiation (arises from within).

Supersensuous experience "anadhlyane dekhile baahiryane aikile...." (a blind man was able to see, a deaf man was able to hear..)

Andhe ko sab kuca darasaai - Suradas (a blind man is able to see everything) Or Baani phooti baas (fragrant speech)

Suprasensuousness involves "Catalepsia" - merging or intertwining of sensory faculties-binding together, integration and interdependence (what eye sees is transferred, experiences and supported by the ear)

Characteristics of Spiritual Experience:

Spiritual experience is not merely intuition, it is evolutionary, "attended by process of growth"

It is continuous - once you get, it is constant, it does not come and go.

Continuity and process of growth ultimately results in an **"asymptotic approximation to Reality"**

The experience of mystical validity is confirmed by its universality, objectivity and necessity. Finally, in terms of the ultimate expression of spiritual experience is a feeling of beatification, fulfilment and enjoyment - which is a universal experience of all who have experiences divine presence

Open Questions:

For Neuroscientist-how does brain work; what is mind?

For Spiritual aspirant - what is faculty of intuition? How is it different from mind that can be changed by physical means, by changing brain circuits or genes?

What constitutes supra-sensuous experience; supra-mental condition, to what extent it is dependent on brain and genes?

DIVINE THOUGHTS

Man is but a speck when compared to the Earth, the Earth is but a speck when compared to the Solar system and the Solar system vanishes before the universe! How ridiculous would it then be to suppose that the centre of this infinite universe is restricted to any place!... the universe is but an infinite circle, with its centre everywhere and circumference Nowhere!

Shri Gurudev Ranade

E.O.M.O.T. P.7

Sabeej Naam- A Compilation of Dr. R.D. Ranade's Teachings

(A speech on the occasion of Book Release)

Dr. Ashwini Jog
Solapur
English rendering by Chief Editor

I am filled with immense joy that the three books of Nimbargi Traditon Viz., *Sabeej Naam*, Some Pages of *Guru-Disciple Dialogue* and *Prof. D.R. Ranande's Contribution to Indian Philosophy* are released at ACPR today. The last book is a theory which needs to be brought into practice. The second one is mostly practical application in nature. Kant , the German philosopher is known for his skill of synthesis in every context. Shri Gurudev also resembles him in this. No wonder he used to tell to bring about the theory into practice. It is easier to tell than done, very hard to practise and experience. Gurudev wanted that theory and practice should be experienced. For instance, whenever anybody fell at the feet of Shri Amburao Maharaj, he would find a divine image emerging there. Thus Brahman is not a matter to be stored, it should pervade everywhere. Even our tradition emphasizes that it is not just in the language but through act and behaviour Brahman should be experienced and felt eg., as soon as we wake up we bow down to the earth saying,' O Mother Earth, I am trampling on your body, please forgive me.' Thus we see Brahman in the earth.

It is said that the world is an illusion(Maya) This is a theory. But when everything is visible how can we say it is false? This is against the Law of Contradiction in Logic. Rama was crying to give Him the Moon. Kausalya held a mirror in his front. Was the Moon that Rama saw in the mirror true or false? Nonetheless Rama stopped crying when He saw the Moon in the mirror. It means Rama had the experience of the Moon and the theory became actuality. Likewise by publishing such books ACPR has understood the truth that Spirituality should be merged in reality. 'Life should be made spiritual' is the message of this programme.

Saint Eknath Maharaj is the best example of making life spiritual. Man should be peaceful, he should not get angry is the theory. All

knowledge should be whetted on the anvil of practice. Here is an incident which took place in St. Eknath Maharaja's life. Once a thief entered his house. Nathaji not only told him to take all he wanted but asked him to have food as well. Eknath did not get angry- he had put the theory into practice. Once Nathaji's wife, Girijabai was serving food when a mischievious person let his child move around and asked it to sit on Girijabai's back.

Up the child jumped and sat on her back as she was serving. Nathaji told his wife,' Be careful, the child may fall down.' Prompt was Girijabai's reply,' I'm habituated to take Haripant on the back and work!' Blessed is the couple.

Shankaracharya emphasized knowledge. He would say, 'Knowledge is Moksha (Salvation) . He stated that the experience of God realization is possible only through knowledge. He insisted ,'Knowledge, only Knowledge nothing else but Knowledge .' He did not accept the synthesis or harmony of Knowledge and Karma. What did Shankara do all his life? Did he simply compose works? No, he wandered all over India to spread his philosophy. Isn't this practical side of the theory? He declared the knowledge of Brahman and also established four Seats of Knowledge. It can be remembered here that Gurudev visited Banaras around 1908. There certain devotional songs of Shankara fell on his ears. Gurudev was surprised but Shankara was 'Dyani' and he had not given up Karma yoga. The harmony of things and practice of spiritual philosophy was noteworthy and Shankara had mastered it. Our ancient Rishis were not much inclined in presenting a systematic study of philosophy but they were interested in pouring it out from heart to heart. However the Westerners could not digest it as their method and expressions were different ; even their costume was different . If the invaluable treasure of our philosophy is to be read and enjoyed by them it is to be presented in their way. And Shri Gurudev did exactly the same. The complex and mysterious philosophy was transformed into a simple, comprehensible language by Gurudev in such a way that it surprised the people who so far had considered it to be something very mysterious and incomprehensible. To put the philosophy in a simple form was his aphorism as it were. The mansion of philosophy should be built in simple bricks so that it can be easily comprehended. The signs, symbols he used were simple which applied to both his handling philosophy and Dasa Literature. He gave 'Panch Sutra' to the world of literature to make them decipherable and decidable.

It was Gurudev's habit to propound a theory in a comparative way. His was an all-inclusive way of presenting. As such, Shankara, Plato, Aristotle, Descartes, Locke, William James, James Ward all these thinkers often seen into his writings. The points referred to in Indian philosophy also appear in their writings. In one of the theorems of Badarayana is the Ultimate Reality. Like Spinoza, Gurudev in his 'Guru-Shishya Conversation Pages' says that the world is God and God is world.

God is the Supreme Controlling Power of this universe. In order to realize this truth , long-term , consistent Sadhana- rigorous discipline- is required. Seeing God in every object is an outcome of Sadhana. Seeing God everywhere and in everything is called Ramdarshan. We cannot have a thing by just imagining it, nor its existence is proved. By imagining a hundred rupee note in our hand we cannot buy anything. Similarly, by imagining God we can't realize Him. For realizing God Namasmaran – remembering His Name- is a MUST. Countless chanting of the Divine Name is imperative. Shri Amburao Maharaj used to say that just as a blind man rolls on a rope we must keep on chanting the Naam. The blind man does not know how much rope he rolled ,we also should not know how much we chanted- keep on chanting.

You might all have experienced that God is the Giver of the Truth. God alone knows in which form and context He comes to our rescue. But IT IS TRUE THAT HE DOES COME.

ACPR has undertaken the mission of reprinting all the works of Shri Gurudev. Indeed it is a Herculean task calling for the efforts of people of Belagavi. As the adage goes:

Hon. Secretary Shri Maruti Zirali is following the path with missionary zeal. Every time he approaches me he has new ideas in the service of Shri Gurudev. As Tukoba says:

God helps those who undertake noble deeds. No words will suffice to express my thankfulness to Shri Zirali and all the Members of ACPR who are rendering this service. 'Naam is the tongue of God' proclaim the Vedas. Sayannacharya interprets it as Means just as the tongue is always in the mouth so also Naam should be always in the mouth.

May Gurudev grant us knowledge and strength to ever chant the NAAM.

Women Saints in Mystic literature of Karnataka-7

Mrs. Radhashamrao, Dharwad
Translation: Editor

TIRUVALAMBA OF NANJANGUDU

Belonging to 18-19 century Tiruvalamba was a writer, publisher, editor, journalist and social worker. Her father Venkatkrishna Iyengar was a Viashnavite. Her mother, Alamelamma. Tiruvalamba was married at an early agean she lost her husband when she was hardly 14. Her father inculcated into her the love for reading and trained her in writing. There are several works to her credit. Among them are novels, plays, essays and poems.

Turuvalamba has written *'Bhakti Geetavali'* under her divine seals as Sheshgireesh, Sheshashailavasa, Sheshagirivasa, Sheshadrinath, Sheshiladham, Sheshachalanilaya and Sheshashayin. The agony of woman's life and the communion with God are depicted in this work. In each verse she prays to God to protect her . Her works are very descriptive in nature. This work is a collection of Praise-Abuse of God, Vagdevi Stuti, Mahalakshmi Stuti, Shreehari Stuti, Lokneeti and traditional songs. In all there are 128 poems in Bhakti Geetavali.

Tiruvalamba was a proprietor of two magazines- *Karnantaka Nandini* and *Sanmarg Darshini.* She was the founder of the journal Sanmarg Granthamala. Most of her works were published in Nandini Granthamala. She was awarded many certificates of appreciation from Mysore, Mumbai and Chennai Govts. Tiruvalamba is also an award winner of Karnataka Sahitya Parishad abnd Sahitya Academy. She lived a fruitful life of 95 years. All her works are published in Vol. 18, Part IV of Dasa Sahitya.

Specimen Poem-

Seetadevi

Offer aarati to the ocean-born
Thou all women, praising, dancing and singing.
Lotus-seated one, worshipped by all gods,
Moon-smiled, Earth-born, pity me thou Noble-born....1
Lotus-eyed, Lotus-faced, Lotus-seated,
O Lovely- feeted, lovely Rama, sweet-tongued....2
Thou mountain-dweller, worshipped by the universe,
Guard us , thou life-giver, O Seeta , I do invoke thee...3

Totakastaka

Compiled by
- Swami Sachchidananda

Totakacharya one of the chief disciples of Sri Adi Shankara composed octads of verses in praise of the Master. The metre he has used in this composition is the difficult but beautiful totaka. Hence he was himself given the name Totakáchárya. Every word of this exquisite hymn bespeaks the utter devotion of its author to Sañkara. Sañkara, the Guru, is all in all to him. There is nothing equal to the Guru; nothing superior to him. The Guru is the dispeller of the darkness of ignorance. There can be no greater good than the removal of ignorance. The spirit of devotion of the disciple is best expressed in the soul-moving burden of this song:

Be Thou my refuge, O Master, Shañkara! (bhava Sañkara deshika me sharanam)!

Lyrics (with meaning):
viditákhilashastrasudhájaladhe
mahitopanisatkathitárthanidhe
hrudaye kalaye vimalam charanam
bhava Shañkara deshika me sharanam.(1)

O Thou, the knower of all the milk-Ocean of Scriptures! The expounder of the topics of the great Upanisadic treasure-trove! On Thy faultless feet I meditate in my heart,

Be Thou my refuge O Master, Sankara!
karunávarunalaya pálaya mám
bhavaságaradukhavidünahrudam
rachayákhiladarshanattattvavidam
bhava Shañkara deshika me Sharaïam.(2)

O the Ocean of compassion! Save me whose heart is tormented by the misery of the sea of birth! Make me understand the truths of all the schools of philosophy!

Be Thou my refuge, O Master, Sañkara.
bhavatá janatá suhitá bhavitá

nijabodhavichárana chárumate
kalayeshvarajivavivekavidam
bhava Shañkara deshika me sharanam.(3)

By thee the masses have been made happy, O Thou who hast a noble intellect, skilled in the inquiry into self-knowledge! Enable me to understand the wisdom relating to God and the soul.

Be Thou my refuge, O master, Sañkara.
bhava eva bhavániti me nitarám
samajáyata chetasi kautukitá
mama váraya mohamahájaladhim
bhavas shankara deshika me sharanam.(4)

Knowing that Thou art verily the Supreme Lord, there arises overwhelming bliss in my heart. Protect me from the vast ocean of delusion.

Be Thou my refuge, O Master, Sankara.
sukrute dhikrute bahudhá bhavato
bhavitá samadarsanalalasata
atidinamimam paripálaya mám
bhava Shañkara deshika me sharanam.(5)

Desire for the insight into unity through Thee will spring only when virtuous deeds are performed in abundance and in various directions. Protect this extremely helpless person.

Be Thou my refuge, O Master, Sañkara.
jagatimavitum kalitákrutayo
vicharanti mahamahasashchalatah
abhimámsurivatra vibhási guro
bhava Shañkara deshika me sharanam.(6)

O Teacher! For saving the world the great assume various forms and wander in disguise. Of them, Thou shinest like the Sun.

Be Thou my refuge, O Master, Sañkara.

gurupuñgava puñgava ketana te
samatámayatám nahi ko pi sudhi:

Sharanágatavatsala tattvanidhe
bhava Shañkara deshika me sharanam.(7)

O the best of Teachers! The Supreme Lord having the bull as banner! None among the wise is equal to Thee! Thou who art compassionate to those who have taken refuge! The Treasure-trove of truth!

Be Thou my refuge, O Master Sankara.

viditá na mayá vishadaikakalá
na cha kimchana kánchanamasti guro
drutameva vidhehi krupám sahajám
bhava Shañkara deshika me sharanam. (8)

Not even a single branch of knowledge has been understood by me correctly. Not even the least wealth do I possess, O Teacher. Bestow on me quickly Thy natural grace.

Be thou my refuge, O Master Sañkara.

- https//youtube.be/urjxghToJeE

मन्मना भव मद्भक्तो मद्याजी मां ननमस्कुरु।
मामेवैष्यसि युक्तै वगात्मानं मत्परायणः
गीता–राजविद्याराज गुह्ययोगः ९ : ३४

Fix your mind on Me, be devoted to Me, Worship Me and make obeisance to Me, thus linking yourself with Me and entirely depending on Me, you shall come to Me.

Reflections: R D Ranade

Compilation: **Prof. Shaila Patil**
9481738617

Why should I grow nervous with regard to my place of stay, and Belagavi my future prospects, when I have once for all determined my life's occupation? He, in whose service I am to spend myself, will He not take care of me, show me the right path ?

(Even before Gurudev decided to become a spiritualist, to realise God for himself, a Swamiji, Saint Shri Shambhulinga, sitting in the verandah of Nandikeshwara temple, in the outskirts of Jamakhandi, looking at the young boy who prostrated on his feet, suddenly shifted his eyes from the boy towards the sky with a fixed and steady gaze, and had a vision of the future greatness of the boy, and then slipped from his loving lips this spontaneous remarks, *"This boy is scion of grace, mother ! He is a budding saint, come down to bless the devotees. Let me pay my homage to him myself!"* This prediction of the future saintly career of the boy was expressed to his mother by the Swamiji. Then the boy was about four years old. Hearing this even the mother worshipped her son. This boy was none but our beloved and revered Sadguru Shri Gurudev R D Ranade.

Thus, on the auspicious day of Vaikunta chaturdasi, 25th Nov. 1901, Gurudev was initiated by Maharaj, sowing the seed of Divine Name in his fertile heart.

Later these two incidents led Gurudev to take very firm decision of his life, as to what should be the goal of his life.

While searching for a job to sustain himself, he placed the following ideal of his Param Guru Nimbaragi Maharaj: Man's supreme duty is spiritual attainment. We should try to live our worldly life, in the manner which is conveniently favourable to our spiritual progress, and meditate on the Atman and merge in Him:

"Paramarth saadhanave
parama maanava dharma.
Paramarthakke anukoola
iruvudannu aritu madutta
Atmana koodabeku."

The attainment and spread of spirituality had been his life's ideals ever since. He intended his worldly life to be a stepping stone to spiritual

life. Therefore, he earnestly desired for an occupation that should be favourable for the growth of devotion to the God, in any place just enough to maintain himself. Earning money was not his aim. Sadhana and devotion were innermost craving of his heart. He thought that he need not grow nervous regarding the place of his work, because he knew, "He, in whose service I am to spend myself, will He not take care of me and show me the right path ?"

This shows his deep faith and complete surrender to his Master Shri Bhausaheb Maharaj. He was everything for him. I like to put forth two incidents, that throw light on his reaching the state of desirerelessness. He had no trace of any desire or longing either for fame, name or money.

When Prof. S.Radhakrishnan became Vice-president of India, Gurudev expressed his happiness over it and said that it happened well for the good of the nation. When Sangam Lal Pandey, Allahabad, asked him whether he himself wished to be the Vice-President or President of India. Gurudev replied emphatically in negative and said, "I have dedicated my life to God-Realisation. Is there anything more valuable? Why do you think of the undesirable?"

When Gurudev retired from his service in 1946, as an acting Vice-Chancellor of Allahabad University, he had to receive a substantial amount from the University as his provident fund etc. The then two Directors of the Belgaum Bank Ltd. Shri G.V.Saraf Bgm. and Shri Gopalrao Gajendragadkar approached Gurudev and discussed about the good amount of money that he had to receive. And also requested him to deposit it in The Belgaum Bank. So that it would fetch him good rate of interest and both would be benefitted. Gurudev agreed. But the amount was not yet received as the University, was in financial difficulties. Shri G V Saraf suggested that if the due amount was not paid soon, a legal notice to compel the University to pay it soon could be issued. Gurudev became perturbed to hear that and said,

"The University is in financial difficulties and I can not think of issuing a notice to it for the payment of my money. No no. I shall not even demand it at this time. It will pay me when it will be possible for it to do so. I would forgo my claim rather than give a notice for payment."

Oh! look at his benevolent attitude ! A magnanimous realized soul! It was just contradictory to the thinking of ordinary minds !

Hence we proclaim victory to the great saints like our beloved Sadguru Shri Gurudev.

Mysticism in Maharashtra Reprint
No.27 to 29

5. The Mahānubhāvas

So far about the historical back-ground at the time of Jñānadeva. Let us now turn to the religious background. Here we must take into account two strong forces prevalent before the days of Jñānadeva; the first was the literature and the influence of the Mahānubhāvas, and the other the great Yogic tradition of the Nathas. As regards the former, it must be remembered that it is a literature which certainly claims our attention, and in brilliance of style certainly paves the way for a later production like the Jnanesvari. The Mahānubhāvic conceits are like the conceits of the early Elizabethan writers, and we may say that Jnanadeva stands to the Mahānubhāvas just in the same relation in which Shakespeare stood to the early Elizabethans. Indeed the whole range of Mahānubhāva literature has not yet been brought to light; and what with the discovery of the key to the literature of the Mahānubhāvas which we owe to the late Mr. Rajavade, what with the great trouble which the late Mr. Bhave took in bringing the Mahānubhāva literature to light, and what with the aspirations of the modern Mahānubhāvas themselves to bring their literature into line with the literature of the early great Marathi writers, we may hope that very soon the leading literary works of the Mahānubhāvas will become the property of all. When this happens, we shall be able to see how far Jñānadeva in his great conceits, in his imaginations, in his fights of poetical fancy, in his vocabulary, as well as in his diction, stands related to the Mahānubhāvas; but it may be said at once that the Mahānubhāvic contribution to religion was of a peculiar kind, and that Jñānadeva owed practically little to that tradition. It is true that the Mahānubhāvas made current certain Yogic practices which might have influenced some of the writings of Jñānadeva; but so far as the philosophy of religion is concerned, Jñānadeva goes back to the Upanishads, the Bhagavadgita, the Bhagavata (which by the by, he also mentions in his great work) and such other early classics. The Mahānubhāvas were hitherto regarded as having disbelieved in the caste system, as having disregarded the teachings of the Vedas, as having felt no

necessity for the system of the Asramas, and as not having recognized any deities except Krishna. But modern apologists of that sect are annoucing that they have ever believed in the caste system; that though they have not recognised the principle of slaughter in Yajna, still they have believed, on the whole, in the Vedas; that they have sanctioned the system of the Asramas; and that even though they worship Chakradhara as Krishna, by Chkradhara is not to be understood certainly the man who founded that sect at the beginning of the 11th century. Hence even though they believe in Krishna, they do not believe in Vitthala. They would recognize no other deities except Krishna Himself. It is probably due to the recognition of this deity that they wear dark-blue clothes. The insinuation, which some critics of Jnanesvara have made to the effect that the references to the blue colour in his Abhangas are influenced by the Mahānubhāvas, absolutely loses all weight, when we take into consideration the fact that the blue colour referred to by Jñānadeva in his Abhangas is the blue colour of mystic experience, and not the blue colour which is the characteristic of Mahānubhāva costume. And as for the non-worship of any deity except Krishna, the worship of Krishna or Vitthala in the Jñānadeva school marks that school away from the Mahānubhāva sect. But is cannot be gainsaid that the Mahānubhāvas exercised a great deal of influence in their day, and that Jnanadeva, so far from being merely a partisan or an opponent of them, took a more broad-minded and liberal view, going back to the fountain-head of the Hindu religion.

6. The Nathas

Another influence-this time of the Yogic kind was afloat in the country before the days of Jnanadeva. We know how Trimbakpant, the great-grandfather of Jnanadeva, was initiated at Apegaon by Gorakshanatha; we know how later Gahininatha, the disciple of Gorakshanatha, initiated Nivrittinatha. Gorakshanatha himself was a lineal spiritual descendant of Matsyendranatha, but we do not know whether this latter may be regarded as a historical person. Then again, we do not know anything about the place in which the Nathas lived. They are claimed by the people in Bengal as having lived in their part of the country ; by the Hindi people as having lived in theirs ; by the Marathi people as having lived in theirs. Thus, for example, the story of Jalandhara and

Mainavati is probably a Bengali story, while in Maharashtra in the District of Satara, there is yet shown a hill sacred to Matsyendranatha, which is called Matsyendragada, and a huge tamarind tree called the Gorakshachincha sacred to Goraksha. When Gahininatha instructed Nivrittinatha, we are told that the instruction took place at Brahmagiri near Nasik. It thus seems that Maharashtra disputes with Bengal the honour of being the habitat of the Nathas. It seems very probable that Gorakshanatha and Gahininatha actually existed : that Gahininatha was a historical person is proved by his having imparted instruction to Nivrittinatha and Jnanadeva ; that Gorakshanatha also did likewise exist is proved by some works like Goraksha-Samhita which go after him and are still extant. All religions thus lose themselves in mystery at their start, and it is only later that they come to the vision of men. Thus was it with the Natha-sampradaya. The full-fledged fruit of their Sampradaya appeared to view in the great im-mortal work of Jnanadeva, and it shows what that wisdom was, which Jnanadeva imbibed from his spiritual ancestors. It is also likely that the Nathas may have been itinerant religious devotees. Thus their appearance in Bengal, in the Hindi-speaking country, as well as in Maharashtra, could be very well explained. What disciples they made is not known. But if they produced one such disciple as Jnanadeva, the whole *raison d'etre* of their spiritual life may be said to have been fulfilled.

'Problems viewed in the future appear to be obstacles while problems viewed in the past are revealed as blessings.

- Jim Stovall - The Ultimate Life

Pathway to God Reprint

(1966 Issue-Page No.83 to 89)

Some Problems from The Sankhya Darsana

(By . Dr. H. W. Kerembelkar, M.A., Ph.D. Aurangabad)

The classical Sankhya Darsana has only one standard text; viz. The Sankhya Karika of Isvarakrisna. No doubt Sankhya is older than Isvarakrisna and there flourished before him such venerable sages as Kapila, Asuri, Panchasikha, Varsaganya and others. Of these partly historical and partly mystical Kapila is traditionally known as the founder of the Sankhya system and we know something about him from the Mahabharata and the Puranas. But the extant text of the "Sankhya Sutra" ascribed to him is considered a later work. 1. Asuri was a disciple of Kapila and only a Verse from him is mentioned in the commentary on "Saddarsana Samucchaya". 2. Only a few statements from Panchasikha are available in the Yoga-sutra-bhasya.3. According to the Chinese tradition Panchasikha is the author of the now non-available voluminous Sasti-tantra, 4. But that is considered, on definite grounds, to be the work of Varsaganya. Thus no standard work on Sankhya, more ancient than the Sankhya Karika (SK) is to be found. The SK is said to be based on the Sasti-tantra (cf.SK 72) and that is quite reasonable (13) enough for Isvarkrisna was a disciple of Versaganya. The SK was written in the third century A. D. and is profusely commented upon. 5

The problems raised by the SK are two-fold: Textual and Philosophical. These problems have been raised by the critical study of the text from ancient times. The textual problems such as (i) 'absence of Mangala' and (ii) Loss of Karika are due, perhaps to the lacuna in the text.

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1) *"The Spiritual Heritage of India"* by Swami Prabhavananda, Ceorge Allen & Unwin. Ltd. 1962 p.208.
2) विधिवते दृक्परिणती वुद्धौ भोगो ऽ स्य कथ्यते । प्रतिबिम्बोदयः स्वच्छे यथा चन्द्रमसो ऽ म्भसि ।।
3) Yoga-Sutra-bhasva I. 4; II. 93 ef.
4) M. Hiriyanna in Journal of the Oriental Research III. ii.109. The Sasti-tantra is referred to in the Abirbudhnya Samhita of the Pancharatra:
5) Important commentaries are :
   1) गौडपाद-भाष्य (2) माठर-वृत्ति (3) वाचस्पति-तत्वकौमुदी (4) शंकर-जयमंगला (5) नारायणतीर्थ-चंद्रिका (6) नरसिंह-तरुवसन्त etc.

Though it contains a very few Variants (6) yet the text is most heavily and in incessantly used.

The text of the SK begins with the word 'Dukkha' (7) which is inauspicious. Generally each Indian work begins with a benedictory stanza. The author of the Mahabhasya (8) Specifically recount's the advantages of Mangala; and yet the SK has none of it. Vachaspati was aware of it and he himself has supplied two verses with the remark: "though Dukkha is inauspicious, yet it is quite fit to mention it at the beginning of a Sastra winch aims at destroying it (9). But the Mathara-Vrilli has a Kartika at the opening which looks like the original benedictory verse :

कपिलाय नमस्तस्मं येनाविद्योदधौ जगति प्रग्रे ।

कारुण्यात्सांख्यमयी नौरिह विहिता प्रतरणाय ।।

The Gaudapada-bhasya has it in prose form. (10)

The other textual problem is about the loss of a Kartika. In text we have before us there are 72 Kartikas of which the last three are historical, the discussion of the 'Sastra being closed in K.69. (11) Hence some editions and manuscripts present only 96. Karikas. For instance the Gaudapada-bhasya has 69, is also the edition of Colehrooke. But according to K. 72, Wilson's edition and the Chinese tradition the original SK is of 70 Karikas is all. Then the question arises which is the last Karika?

Late Lokamanya Tilak discovered that the Goudapada-bhasya on K 61, as a matter of fact, covers two Karikas instead of one. Hence with scrupulous care he reconstructed the other Karika (12) from the Pratikas in the Bhasya. But it is observed that the newly found Karika only repeats for

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6) Variant's are found in K 1, 8, 14, 15, 17, 23, 24, 26, 27, 28, 29, 30, 41, 50, 55, 56, 65

7) K 1. दुःखत्रयाभिद्यातात्..

8) K 1. ''मंगलादीनि शास्त्राणि पृथन्ते । आयुष्मात्पुरुषकाणि नवन्ति...'' महाभाष्य.

9) ''यद्यपि दुःख मेगल तथापि तत्परिहारार्थत्वेन तदपघाती मंगल एवंति युक्तं शास्त्रादी तत्कीर्तनम्''. वाचस्पति in तत्वकौमुदी

10) M. Ledrens - "Indian Culture III. 281

11) माठरवृत्ति has 73 Karikas
तत्त्वकौमुदी has 72 Karikas
नारायण has 72 Karikas
हिरण्यसप्तति hof the chines tradition has 71 with the 63rd missing

12) 'कारणमीश्वरमेके द्रुवने काल परे स्वभाव वा। प्रजा: कर्थ निर्गुणतो व्यक्त: काल स्वभावश्च ।।

criticism what is given in the Svetatuatara Upanisad (13) and has little occasion in the text and context.

The Sankhya Darasana of Isvarakrisna nowhere recognizes the authority of the Veda. In the very second K., the heaven achieved by performing Vedic sacrifices is condemned as impure, unstable and inferior; and though the SK accepts the "Word" as a means of knowledge (K. 4.), yet there it does not refer to the Vedic word but stands for the "word" of the Sankhya Acharyas. Is it not antagonism to the Vedas? Sankaracharya has leveled this charge against the the Sankhya Darsana. (14)

It is a fact that Sankaracharya criticizes Sankhya by taking his stand on the Upanishadic philosophy. But he too accepts that much part of Sankhya Darsana is not at variance with the Vedanta. Similarly the ancient authoritative works like the Mahabharata, Puranas, Manu and other Smritis accept Sankhya views, on evolution the seeds of the Darsana are found even in the Upanisads and like a true Indian Darsana it advocates "Liberation through knowledge only". The Svarga achieved by performing Vedic sacrifices is condemned by the Upanisads, Gita and other works also. Only, the SK is silent about the authority at the Vedic word will that be called antagonism to the Veda?

The term 'Jna' appears in K. 2. There it is mentioned in connection with the superiority of discriminatory knowledge which brings emancipation over the heaven achieved by Vedic sacrifice. Thereby are felt that unless the 'Jna' is known, there will be no salvation for an individual soul. But curiously enough, the 'Jna' does not appear later on in the SK, nor is the term anywhere explained. Does it mean that Isvara-krishna first used the term under some influence (14) a and then dropped at as an afterthought?

In K.10 we are told that Vyakta is : Hetumat, Anilya, Avyapi, Sakriya, Aneka, Asrita, Linga, Savayava, and Paratantra and the Avyakta is just the opposite i.e. it is Ahelu, Nitya, Vyati, Akriya, Eka, Anasrita, lu K.11 we are

13) स्वभअवमेके कश्यो वदन्ति काल तथान्ये परिमुह्यमानाः ।
देवस्यैष महिमा तु लोकेयेनेद भ्राम्यते ब्रह्मचक्रम्, श्वे. उ.। also in Susruta I. 10.

14) Vedanta Sutra bhasya on II. 1.

14-3) 'ज्ञाज्ञो द्वावजावीशातीशावजा हयेकाभोकतृभौग्यार्थयुक्ता । अनन्तश्चात्मा विश्वरूपो हयकर्ता त्रयं यदा विन्दते-ब्रम्हमेतत् ।। श्वे. उ. I. 9, also in V1. 2 and V1. 17

told that Vyakta and Avyakta are: Triguna, Aviveki, Visava, Samanya, Achetana and Prasanadhama and Purusa is "Dissimilar and yet Similar." He is dissimilar in the following respects. i.e. he is Atriguna, Viveki, Avisaya, Asamanya, Chetana and Aprasavadharma, but he is similar with the Avyakta in being Ahelu etc. If it is so, then Purusa must be Eka (one). But the Sankhya Darsana acknowledges plurality of Purusa is one but Vachaspati and the Jayamangala Tika hold that the Purusas are many. Then what is the correct position? The SK categorically asserts (in K.18) purality of Purusas. So Gaudapada must have erred. On this Wilson remarks Either herefore, Gaudapada has made a mistake or his "Eka" is to be understood: that soul in general is one only, but that it is single or several, in its different migrations or as Mr. Colebrooke senders it "Individual".

The Sankhya Prakriti is made of three gunas-Satya, Rajas and Tamas (K.12). "These gunas cannot be grasped intellectually (15); their existence is simply inferred from their effects. The word Guna has a double meaning (16). 1t mans the quality and also a bond in the form of three-fold rope, But how could sankhyas inter the gunas and whence their colours?

The process of arriving at the conception of three gunas might have been as is indicated below :

All the Darsanas accept five senses. But before their number was fixed, only three senses were recognised. The Indian Logic broadly divides senses into (a) those reaching the objects and (b) those not reacting. In the first category are included. Touch, Taste and Hearing; and in the Second, Vision and Smell. The three senses of the category can be reduced to only one under the general designation-Touch, for tasting and hearing are only special types of touch. Thus the senses can be counted as three only Touch (Vayu), Vision (light) and Smell (earth). These three (17) could have helped in arriving at the concept of three gunas for Vayu is the seat of Rajas, light of Sattva and earth of Tamas.

The three gunas have their colours but in all probability they are gifted by the Ayurveda. In the human body, the seat of the light is in the

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15) cf षष्टितंत्र–गुणानी परमं रूपं न दृष्टिपथमूच्छति । यत्तु दृष्टिएऐं प्रामं तन्मायैव सुतुच्छकम् ।।

16) cf विज्ञानभिक्षु– 'गुणशब्दः पुरुषोपकरणरवात् पुरुषपशुवन्धक त्रिगुणात्मकमहदादिरज्जुविनिर्मातृत्वाच्च'।

17) cf छां. उ. VI. 8

cerebrum in the form of grey-coloured nerve fibres. That is the colour of Sattva. The body gets its activity from the circulation of blood and the red colour of arterial blood is the colour of Rajas. The impure venous blood is dark in colour and it brings giddiness and lethargy. That is the colour of Tamas and those its effects.

It is reported that the three gunas which make the Prakriti, are at the beginning of creation, in a light state of balance. Unless that balance is broken, evolution cannot start. But how is the balance to be broken? There is no one to disturb it. Sri Sankaracharya has put his finger on this point (19). In the theistic Sankhaya (i.e. Yoga) that function is done by Isvara (20) but the other Sankhya does not accept any other principle except the duality of Prakruti and Purusa. Of these Purusa being non-doer he cannot disturb the Prakruti and the balance remains in-fact. But the Sankhyas answer by simply stating that though Prakruti is insentient, it acts inteligently. For the enjoyment of the Purusa she breaks the balance of the three gunas and starts evolution. Or it may be due to the destiny of the Purusa.

Sankhya accepts plurality of souls. Each individual soul is seer, knower, sentient eternal, changeless and distinct from Prakriti and her evaluates. He is not concerned with the play of Prakriti. Such individual souls are many (K.18) because of their separate births, deaths, senses, their individual efforts and a variety of three gunas.

This is indeed, a very difficult position taken by the Sankhyas. The difficulty is felt when so many souls lay claim to liberation. (Kaivalya). As the sankhyas hold the souls to be sentient and changeless, there is absolutely nothing to distinguish one from the other. When all the souls are alike, like rain-drops, why should some be bound and some released? If one is bound, all will be equally bound and if one is released the others also will be free. It to avoid this, we accept some individual inherent distinction (21) in each individual soul, then we will have to admit that there is

18) cf अजामेकां लोहीतशुक्लकृष्णां बव्हीः प्रजाः सृजमानां सरुपाः ।
अजो होको जुषमाणोऽनुशेते जहात्येनां भुक्तभोगामजोऽन्य. ।। श्वे. उ. IV. 5

19) Vedanta-Sutra-bhasya on II. 2. 4.

20) MBh. Santi 300.2 and Nilakantha on it : प्रअस्ति तटस्य ईश्वर… अयस्कान्तमणिवत्। उदासीनोऽपि ईश्वरः स्वसतामात्रेण प्रधान भक्ताननुगृण्हाति । Similarly वाचस्पति in his तत्त्ववैशारदी. ईश्वरस्य धर्माधिष्ठानार्थ प्रतिबन्धापनय एव व्यापारः ।

inherent distinct arrangement of bondage and release for these souls. i.e. those who are bound will remain so and those who are released will be released for ever. If we do not accept the scheme of inherent individual distinction in souls and say that the destiny of the souls is responsible for their boundage and release, then we are confronted by a curious position. Destiny is a modification of Buddhi and has nothing to do with souls (i.e. Chiti Sakti). If the plurality of souls is due to variations and modifications of Buddhi then it amounts to saying that cause and effect are in two different places. Cause (destiny) in Buddhi and effect plurality) in souls. In order to avoid this situation if we abandon plurality of souls, we will be accused of accepting the Vedanta View.

The K.31 states that the senses function, automatically and there is none to supervise their activity (22). Without any external aid, the senses are said to work in unison like an army moving to battle-field where individual soldiers go on fighting without confusion and guidance.

But how could senses which are inert, function, without somebody to guide them, some sentient controller, supervisior? The Sankhyas assure that there is no need of a guide for, with a view to bring enjoyment or liberation to the soul, the senses function in proper order (K.57). The illustration in this case is that of cow's milk flowing for the calf. The Sankhyas reject any supervisor for they want to avoid any possibility of a controlling of God. Though they nowhere reject God openly, yet maintain a position, as described above by which they can do away with God.

As matter of fact God is required in any philosophical system either to control creation by inspiring the insentient cause (such as atom etc.), to get it in motion and evolve; or to succor the helpless individual souls in their effort at emancipation. The Vedantinas, Yogins or Naiyayikas have accepted God for this or that purpose. But the Sankhyas do not feel any necessity of God. According to them Pyadhana which is insentient, binds the souls in the Web of three gunas and them withdraws it when the souls get discriminatory knowledge (Viveka Jnana). Prakruti alone acts for the enjoyment or release of souls and there is no one to guide her (K.62,63).

According to K.64, individual soul owing to enhanced clarity of

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21) स्वलक्षण चैतन्य लष ''तदा दृष्टुःस्वरूपे ऽ वस्थानम्'' । योगसूत्र 1-1-30 ।

22) न केनचितू कार्यते करणम् । (K.31)

Sattva in his Budhi, feels that he is free from Prakriti. This pure discriminatory knowledge arises in him by constant study and concentration. He then begins to think : "I do not exist; Nothing is mine, I am not there." This does not mean that he immediately dies and his senses cease to function. Like the potter's wheel set in motion, his body continues to work and then stops in natural course. During the interval, the Prakruti plays her part and supplies him with enjoyment. But the enlightened soul who possesses discriminatory knowledge feels that activity of Prakruti is non-existent for him. He has nothing to do with it. He is so indifferent. As a result, during the life-time of the enlightened soul, though he possesses the mortal frame, he has neither pleasure nor pain and even after the fall of the mortal frame, his emancipation remains intact.

The Sankhyas use the word "Kaivalya" for liberation of the soul. This word suggests that the Sankhyas do not want to describe any special condition of the soul after death, the soul being unchanging sentient entity. Then what happens when Kaivalya is attained? What is the actual change? Kaivalya only means that the Buddhi of the enlightened soul, which before attainment of knowledge was over-powered by Tamas is gradually cleaned by the increase of Sattva. The Prakriti had enmeshed him by means of one constituent and is now releasing him with the help of the other. Hence the statement of the SK:

रूपैः सप्तभिरेव (23) तु बध्नात्यात्मानमात्मना प्रकृतिः।

सैव च पुरुषार्थं प्रति विमोचयत्येकरूपेण (24) (K.63)

But then there so many difficulties. It is true that in keeping with the Indian philosophical tradition of "liberation through knowledge the Sankhyas hold "Viveka Jnana" as a means of Kaivalya. But in Sankhya there are only two cardinal principles-Prakriti and Purusa. Both are eternal, distinct and omnipresent. Under such circumstances even if Purusa gets full "Viveka Jnana", he being seer and knower will always see Prakriti at play, inspite of all his rejection of her. This difficulty can be set aside in the following way.

Small boys play with toys in their childhood. But when they grow up, they wonder how they were ignorant enough to find pleasure in such

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23) The seven forms of Prakriti are - Dharma, Adharma, Ajnana, Virayya, Avairagya, Aisvarya and Anaisvarya.

24) See on Page 89 (25) (25) See on page 89 (26)

worthless things as toys. Or this same can be explained in another way. Abhinavagupta has suggested a theory which explains complete absorption of the spectator's mind while witnessing a drama. Accordingly when the scenes from the lives of Rama and Sita are being enacted on the stage, the spectator forgets himself and experiences the sentiment of 'Love' or 'Pathos' by a mental process called "equalization." The same might happen in the case of an enlightened soul, who while witnessing the play of Prakruti forgets himself through 'equalization' i.e. by seeing his own reflection in the Mahat (Buddhi) (25). But after attainment of knowledge, that equalization is destroyed and he realizes himself distinct from Prakruti; that is Kaivalya.

Again there is a difficulty. As the Prakruti is made of three gunas. Buddhi being a product of Prakruti must have the three gunas. Sattva accompanied by Rajas and Tamas, in howsoever disproportionate measure they might be. The triad does not leave one another's company. By the growth of one, the other two may become more and more thin but will never completely disappear. Thus in the Viveka-Jnana where the Sattva is said to be a little Rajas and a little Tamas and in proportion with the quantity of Rajas and Tamas. Viveka-Jnana will be impure and Kaivalya incomplete.

This difficulty can also be solved. The discriminatory knowledge is only a means to an end viz. Kaivalya. As soon as the end is achieved the means ceases to exist, leaving just an impression. Hence the K.64 states and नास्मि न मे नाहमित्यपरिशेषम्। using the two significant words 'iti' and 'aparisesam'. Hear 'iti' means 'thus' and aparisesam means "without leaving behind even the Viveka-Jnana". This point is made clear in the Yogasutra-bhagya (27). As long as the little Rajas and Tamas remain in the discriminatory knowledge, the mortal frame clings to the enlightened soul. But as soon as the body falls, the Viveka-Jnana also disappears and Kaivalya is complete.

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25) S.S. Suryanarayana Sastri thinks that this is an interpolated Karika. Late B.G.Tilak thought that it was dropped from the Chinese Hiranyasaptati through the oversight of Paramartha. It agrees with the Sankhya Sutra. III. 73

26) cf वर्त्तिसारूप्यमितरत्र'' यो. सू. I-1-4.

27) व''अतो विपरीता विवेकव्यातिरित्यतस्तस्यां विरक्त चित्तं । तामपि ख्याति निरुणद्धि तदवस्यं संस्कारोपगं भवति''। योगसूत्रभाष्य on I 1, 2.

Introduction to Karnataka Mysticism

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Dr. R.D. Ranade

This was the first passage which I wanted to bring to your notice. The second is from Purandaradasa. Purandaradasa of course is very well known to you as a great devotional poet, normally taking a realistic view of the relationship between saint and God. In some of his utterances. However, I found a stress laid upon "Ephemeralism" to this world. He tells as that the fact that Extinguishment is the rule of life should lead us to think deeper and search out a principle which can never either be ephemeral or extinguished. The poem tunes : ಬೈಲಿಗೆ ಬೈಲಾಯಿತೊ ಬೈಲೊಳಗೆ.[1] Now students of philosophy know the relation of space to spacelessness. In Kanarese literature a very important idea is put forth namely the relation of Bail (ಬೈಲ) to Nirbail (ನಿರ್ಬೈಲ) – ಬೈಲಿಗೆ ಬೈಲಾ ನಿರ್ಬೈಲಾ.[2] The space of space is spacelessness. In philosophical terminology this could be understood to be the relationship of space to the spaceless. Now when space itself is likely to be void, what conception could we have about the spaceless? That is however another matter. How we have to interpret this could be seen on some later occasion. At present we have to consider our second incentive to spiritual life. Our first was of course the philosophical as we saw in the case of the disciple of Kada Siddha. The second is, as in the case of Purandaradasa the rule of extinguishment or ephemerality. What illustration does Purandaradasa give? The first is: A girl goes to bring water from a well. She fills her pitcher and while coming back her foot slips. The pitcher is broken the water spreads out and disappears and there is an end of the matter. The second is: A doll is made as by children; it is made to dance by a sutra. (ಹರಿಸೂತ್ರದಿಂದ ಕುಣಿಸ್ಯಾಡಿ[3]). This Harisutra is the spiritual principle inside us and the universe in nature as in man. मयी सर्वमिदंप्रोतं सूत्रे मणिगणा इव । Or in the Upanishadic terminology it is either the *"Sutram"* (सूत्रं) or *Antaryamin* (अंतर्यामिन्). So God is the Sutra inside us. He makes all of us dolls, dance at his bidding; but when that string is taken away the doll falls to the ground, is broken to pieces; and there is the end of the matter. The third illustration he gives is that of a fair: 'People go in great joy to a fair, make purchases

1. ಬೆಲಿಗೆ ಬೆಲಾಇತೊ ಬೆಲೊಳಗೆ. 2. (ನಿಬೆಲ) – ಬೆಲಿಗೆ ಬೆಲಾ ನಿರ್ಬೆಲಾ. 3. ಹರಿಸೂತ್ರದಿಂದ ಕುಣಿಸ್ಯಾಡಿ.

seem to be satisfied; but while coming back anxiety again takes possession of their soul and ultimately they are reduced to bewilderment and disillusionment. The fourth illustration Purandaradasa gives is that of a lamp: 'A lamp might burn so long as the oil is there. The wick may be exhausted, the oil finished, the light extinguished and then complete darkness would prevail every where.

All this is almost in the spirit of Martineau who tells us that, when the drama is finished the actors slide away, and the curtain is rung down for good. Therefore, says the sage Purandaradasa, 'In whatever predicament I may be, Oh God, it is my duty to send my prayers to you as it behoves You, on your part to send your grace on me and save me from all situations. Now this poem is an illustration to show how the law of extinguishment and ephemerality should persuade us to give more attention to spiritual life than we ordinarily give. I now request Babasaheb to sing the song.'

Then the song 'ಬೈಲಿಗೆ ಬೈಲಾಯಿತೊ ಬೈಲೊಳಗೆ[1]' was sung.

So far we discussed two incentives. The third is drawn from the miseries of earthly existence. Here I have to quote another poem from another great saint namely Raghavendraswami of Mantralaya a disciple of whom, I understand, is living just near and has composed a poem which is very fine indeed. I am not simply a respector of antiquity. Even if a contemporary writes a poem, which is worthy of making us nod our heads, I think we should respect the poem and the poetic genius of such a man. This morning, while I was passing through Gadag. I was reminded of another poet who, I was told was going to come here and who, I understand was a contemporary of mine at the Deccan College and who has composed a poem which is the national anthem of Karnataka. This poem refers to God Veeranarayana whose temple I happened to pass by at Gadag, and which is a remnant of the Chalukyan period a modern poem with the background of an ancient temple.

Now I come to the poem of Raghavendraswami. We are told here how we should take well into consideration the miseries of life. In psycho-anyalytic and other terminology there are two chief instincts or even what may be called impulses, which draw a man into a whirlpool Hunger and Sex. Both these says the writer "have pulverised' me completely and have drawn me into the whirlpool of life's miseries. I do not know how to extricate myself from both these. Then on account of the enjoyment of various things and the just I have spent upon them, my body has become an

1. बैलिगे बैलाइतो बैलोळगे.

abode of various diseases: ''ಭೋಗಾದಿಗಳುಪಭೋಗಿಸಿ ರೋಗಾದಿಗಳಿಗಾಗರ ಈ ತನು[1].''

Then thirdly he tells us that while he was crossing the ocean of life he first became exhausted. Then he began to gasp so that he could have a fragment of life's breath. There was the surging ocean of life which would engulf him at any moment. How was he going to be saved, he wondered. Probably the author had in his mind or at least the idea struck me this morning, that he might have recollected that in that great ocean where the demons and the Gods fought there was the Kalpataru. There was such a Kalpataru or the Surataru in this ocean of life namely God who was just at hand. The Kalpataru would not allow him to sink. 'Save me Oh God' says the poet from this surging ocean of life. It is my duty to devoted to be you and it is yours to save.

(Then the song 'ಕಾಯೋ ಗುರುನಾಥ ಕರುಣಿಸಿ[2]' was sung.)

The fourth incentive, which I want to discuss now, is drawn from a poem of a great saint of Shirsangi. He calls himself Balabhimayogi and the poem is rather famous on our side at least as I know it :'ಹಾವು ಕಚ್ಚಿತಮ್ಮ[3]'' It is the serpent of sense which has bitten me, says the poet, and he makes a very beautiful analysis of how to got rid of the deadly poison of this serpent of sense. Now those of us who have been students of mystical literature from the times of Patanjali downwards or those who have come under the personal guidance and supervision of great spiritual teachers know that the form of the serpent is seen regnant in the spiritual vision of the seeker, so long as sense dominates him, but as soon as sense falls into the background, the serpent also falls into the background. It does not disappear but it only becomes aside. A superior form comes to take its place. Now it is this serpent of sense upon which Balabhimayogi has made a very great poem. I wish I could have known but I do not know anything about this Balabhimayogi of Shirsangi. But Shirsangi I am familiar with because of saint of Nimbargi, about whom I talked to you. His religious teacher, who was called Muppinamuni who lived at Siddhagiri about the year 1808 A.D. was obliged to go away from Siddhagiri to Shirsangi on account of some local war between Kagal and Kolhapur and he lived there for some years. That has been an established fact. I appeal to historical scholars amongst you to find out the full historicity about it. Muppinamuni has left no records, no poems. But his name has been mentioned by his disciple, Shri Nimbargi Maharaja, only once in one of his poems. Now Muppinamuni might have led Balabhimayogi or influenced him to compose this poem. It is a very beautiful poem. "Sense has so much

1. भोगादिगळुपभोगिसि रोगादिगळीगागर ई तनु. 2. कायो गुरुनाथा करुणिसि. 3. हाऊ कच्चितम्मा.

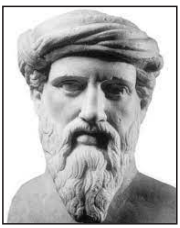
dominated me," says the poet, "that the mere mention of the word 'sense' sends a shiver into my system. The mere mention of any sexual instinct or experience or memory sends a shudder into me. Now this body, he says, is like an ant-hill, with nine holes, which are the sense organs. We know the serpent. It is the custom of the serpent to go silently and take possession of the ant-hill. Now there are nine holes which are called the Navarandhras or Navadvaras. We cannot say, says the poet, through which door or way this serpent of sense might enter the human body. We shall discuss at a later date how Akhandeshwara in one of his Vachanas describes the powerful influence of different senses upon different beings: ನಯನೇಂದ್ರಿಯದಿಂದ ಪತಂಗ ಕೆಡುವದು.[1] Those of us who are students of Greek Philosophy know what great parallel the poem of Balabhimayogi has with the teaching of one of their most well-known Philosophers, Empedocles. He says, "Reality is like a big sphere, and there are two principles acting on it-one inside and the other outside; the principles of Love and Hate. If Love enters, it drives away Hate; it Hate enters, it drives away Love." Similarly, here as soon as sense becomes regnant, the Gorali cannot enter, it is thrown away; when the Spiritual Principle enters, it destroys the serpent, the ant-hill and the holes all-tugether. When the Spiritual Principle takes possession of the ant-hill, and secures a permanent foot hold, sense is thrown away, and the seeker commences his real spiritual life. This Spiritual Principle is what Janneshvara and others have called Bindule and the saint of Shirsangi Gorali. In my speech as president of the Indian Philosophical Congress held at Nagpur in 1937, I coined a word for it. I called it the "Spiriton" on the analogy of the electron, positron or negetron. This Spiriton is the primal seed or the atom bomb of spiritual experience, from which all other manifestations spring. How can the seeker secure the Spiriton? "This cannot be done," says the poet, "without the help of the Spiritual Charmer, whose Mantra alone has the power to frighten the serpent, oust it out of the ant-hill, and to give the possession of it to the Spiriton." The whole process is like that of Love and Hate, and when the Serpent is thrown away, the Spiritual Principle takes possession of the Body. The poet exhorts us here to find out the nature of the Spiriton by the help of the Spiritual Charmer. "But," says the poet and in a very beautiful way, "where was this Gorali when driven away, and how did it come back?" The movement of the Spiritual Principle is not beyond the ken of the Spiritual Teacher. But it may be said also as the Nasadiya Sukta has put it: ''स वा वेद यदि वा न वेद.''

(Then the song ಹಾವು ಕಚ್ಚಿತಮ್ಮ was sung.)

Great Thinkers and Philosophers of of the world- 7

Prof. Dr. Madhumati M. Kulkarni -Editor

PYTHAGORUS- 570-495 BCE

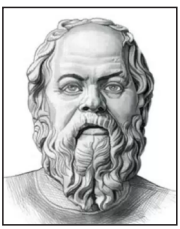


Born in 570 BCE Samos Ionia (Greece) he died in 495 BCE Metpontum, Lucanium(Italy).

Pythagorus was a Greek Philosopher, mathematician and founder of the Pythagorean brotherhood that although religious in nature, formulated principles that influenced the thoughts of Plato and Aristotle and contributed to the development of mathematics and Western rational philosophy.

He belongs to mystical rather than to the scientific scholarship.

SOCRATES- 469-399 BCE



Much about the life and teachings of Socrates is learned from Aristophanes, Xenophon and Plato .

Born in Athens 470 BCE and died there in prison at the hands of Athenian Democracy 399 BCE at the age of 71. He was a student of Archelans during his youth. His father was probably a sculptor by name Sophroniscus. His mother was a midwife. Plato in his Phaedo states that Socrates had been convicted of corrupting the youth of Athens, introducing strange Gods and was sentenced to die by drinking the poison, Hemlock. Socrates used his death as a final lesson for his pupils rather than fleeing away when the opportunity arose and faced death calmly. The Phaedo depicts the death of Socrates and it is also Plato's fourth and last Dialogue to detail the philosopher's final days.

Socrates spent most of his life in the study of philosophy and problems related to political issues. He discussed them with common people problems related to. He was chiefly a philosopher and advocated self-understanding and felt so strongly about it that he deemed it more important than any other pursuit in life. He was known for inquiry into the unknown and his discovery of the importance of conceptual knowledge.

Viewed as the leading figure of the Western Philosophy, Socrates is at once exemplary and the strongest of the Greek philosophers. He grew up during the Golden Age of Pericles Athens. He served with distinction as a

soldier but became best known as a questioner of everything and everyone.

His style of teaching - immortalized as the Socratic method / Socratic Wisdom / Socratic Ignorance – involved not in conveying knowledge but rather asking questions after clarifying questions until his students arrived at their own understanding.

He wrote nothing himself. All that is known about him is filtered through the writings of a few contemporaries and followers , most notably his student Plato. Socrates was accused of corrupting the youth of Athens and was sentenced to death . Choosing not to flee despite the chance being offered he spent his final days in the company of his friends before drinking the the executioner's cup of poisonous Hemlock.

Plato's *Dialogues* is considered by historians to be the most accurate portrayal. According to him Socrates never revealed any opinion of his own. He was a man of great courage and never hesitated to defy the order of the tyrannical ruler. The rulers of Athens thought his lessons harmful and he was prevented from preaching further and his lessons were banned . Socrates was against the acceptance of remuneration in exchange for giving lessons . He thought that taking fees for lessons was tantamount to prostitution. He was selfless and adhered scrupulously to this principle though his family was in great financial crisis.

In his analysis of political and philosophical problems and issues Socrates applied dialectic method and in this respect he departed from Sophists who arranged the different topics in a systematic way and then discussed them. On the other hand, Socrates adopted the question-answer method. Socrates' view was that ethics and politics were connected, ,without politics ethics carries no value, without ethics politics becomes harmful. H e said, *'The highest of all virtues is political art which includes statecraft and makes men good politicians and public officials'.*

Socrates was the supporter of philosopher-king. He did not like democracy, oligarchy, dynastic rule, aristocracy and tyranny.

Thus Plato, Aristotle and Socrates built the fabric of political philosophy with the help of the experience of Greek-city-state.

To be continued...

Activities of ACPR

ACPR Web series: There is a new initiative of ACPR by arranging Web Lectures series. Lectures on various subjects by different scholars. The first of its kind was by Dr.Shubhada Joshi former head Dept. of Philosophy University of Mumbai was delivered on 27.02.2022 between 6 to 7 p.m. on the subjects "Contemporary relevance of writings of Prof.R.D.Ranade". She said how the teachings of Shri.Gurudev is a bridge between ancient and modern times. The pragmatic approach by Gurudev on Philosophical dogmas and synthesis of all philosophical thinking of the world philosophers and saints is priceless contribution to the world He said, "every human being is potentially Devine" Gurudev showed the way to achieve it.

The Web assembly was welcomed by Shri.Subramanya Bhat, Adv.Maruti B. Zirali, Hon. Sec. ACPR gave introduction and said "Mysticism is the way of binding humanity and Gurudev wrote on mystical experience of all the saints of the world and analysed the teachings of all the saints of India". Dr.Sandeep Nair compeired the program and proposed the vote of thanks.

The 2nd lectures was by Dr.Jitendra Sharma a renowned Nuro Scientist from USA on 26.03.2022 on the subject "A Scientist's perspective of Philosophy and Spirituality". The detailed report of the lecture is compiled and published in this issue and readers may refer the relevant pages. Miss.Vijayalaxmi Zirai, Engineer from Bengaluru compeired the programme and proposed the vote of thanks Adv.Maruti B. Zirali, Secretary ACPR spoke on the occasion.

The 3rd lecture in the series was held on 14.05.2022 by Dr.Ashwini Mokashi from the USA, a Philosophical Counsellor and Member Oxford Centre for Hindu Studies U.K. on the subject "Tukaram Maharaj's Compassion in Gurudev Dr.R.D.Ranade's words" and narrated how Shri Gurudev expressed the experience of ultimate reality by quonting Tukaram Maharaj. The experiences of Saints are the medium of expression for Shri Gurudev.

Dr.Smita Surebankar welcomed the web assembly and gave introduction. The program was compered by Adv.Shrividya Zirali, High Court, Bengaluru.

09-04-2022: Book Release Function:

Three books at a stretch were released on 9.4.2022 at ACPR. The books: "Sabeeja naama" (Marathi) compiled by Dr.N.V.Kulkarni on the lines of Shri.Gurudevs teaching. Second and Third books are: Prof.R.D.Ranade yanche Bharateeya Tatwajnanala yogadan" and "Nimbargi Sampradayacha Itihasatil Gurudev Dr.R.D.Ranade yanche citing Madhil Gurushishya Samvadatil kayi pane" Both are written by Smt.Padma Kulkarni and Smt.Sudha Saraf. The first one was released by Adv.Devadatta Parulekar, Vengurla and last two were by Dr. Ashwini Jog Rtd. Professor Solapur. Shri.Kishore Kakade sang invocation song.

Adv.Maruti B. Zirali welcomed the gathering and expressed the reverence to Smt.Padma Kulkarni and appreciated her zeal of serving Shri.Gurudev in spite of her advanced age, and emaciated health conditions.

Adv.Devadatta Parulekar spoke on Sabeejanaam book and said " 'Saadhana' is an important part of Swaroopa Sampradaya. Saints found out the way of Naama Sadhana" We may be sincere in our effort on Sadhana but past deeds (karma in previous life) create hurdles in our 'Sadhana'. The 'Naama' is like atom bomb. It has the potential of eradicating all hurdles and make us eligible for contemplating God. Sadguru Saint is capable of giving such Naama that is called "Sabeeja Naama".

Dr.Ashwini Jog; releasing the book said, "The books are on 'Siddhanta' and 'Vyavahara'. The synthesis of these two is nothing but the 'Samanvaya' propagated by Shri.Gurudev Ranade. Meditation ie. Naamasmaran is a relentless process to realise the 'Godhead' ie 'Ishwaraanubhooti'. The teachings of Shri.Gurudev are well compiled by the authors in these books". Shri.Devadatta Parulekar and Dr.Ashwini Jog were honored on behalf of ACPR on that day.

Ha. bha. pa. Shri Devadatta Parulekar delivering his lecture on "Sabeeja Naama" Dr. Ashwini Jog is in picture at ACPR on 9.4.2022.

The book "Sabeeja Naama" released at ACPR on 9.4.2022. In picture R to L Adv. Maruti B. Zirali, Sec. ACPR, Dr. Ashwini Jog, Shri. Devadatta Parulekar, Adv. Ashok Potdar, Chairman ACPR, Shri. R.G. Jakati Jt. Sec. ACPR.

Other two books viz., "Prof.R.D.Ranade yanche Bharateeya Tatwajnanala yogadan" and "Nimbargi Sampradayacha Itihasatil Gurudev Dr.R.D.Ranade yanche citing Madhil Gurushishya Samvadatil kahi pane" released on the same day i.e. 9.4.2022 at ACPR.

Visit to Virupakshalinga Math, Nippani by ACPR team to seek the blessings of H.H.Siddheshwar Swamiji: Two Visits :

The first visit was on 22.03.2022. The team headed by Adv.Maruti B. Zirali along with Shri.Subramanya Bhat, Shri.Bhimsen Zirali, Shri.R.G.Jakati and Mr.Amit Betageri. H.H.Shri Siddheshwara Swamiji on seeing Shri. M.B. Zirali graced us by giving immediate audience. Swamiji was apprised about the activities of ACPR by Secretary Shri.Maruti B. Zirali and said "As per the guidance and blessings of His Holiness the translation of Pathway to God in Hindi Literature written by Shri Gurudev to kannada is ready" and also said that the book is enriched by the foreword by His Holiness. The copy was presented to Swamiji, and he was very happy to see the well brought out book. He remarked "Good book and good printing. Gurudev's teachings will reach the masses in an effective way. You people are doing a yeoman job by bringing such books and reaching the people in large number. He enquired about other activities of ACPR Secretary M. B. Zirali replied and said the small booklets in kannada and Marathi are being published. This is as per the Swamiji's instructions only.

The second visit was on 20th May 2022. Shri.Maruti B. Zirali and Shri.R.G.Jakati – Secretary and Joint-Secretary, ACPR, Belagavi visited H.H. Shri.Siddeshwar Swamiji at Nippani at 1 pm and paid respects to him. The Invitation card of 65th Punyatithi of Dr.R.D.Ranade to be held on 4th, 5th and 6th of June, 2022 was presented. Shri.Maruti B. Zirali briefed the activities that were held during Covid period. Parampoojya Shri.Siddeshwar Swamiji happily accepted the invitation.

During the discussion Shri.Maruti B. Zirali (again presented the copy of the book) requested Swamiji to release the said book "Hindi Santa Sahityadalli Paramarth Marg" by his gracious hands at his convenient time. Shri Swamiji accepted the same and positively told that he shortly would inform the possible date for the release of the book.

On going through the book Parampoojya Shri.Siddeshwar Swamiji was very much delighted and expressed his satisfaction on the work. He told that bringing the books to the light and putting them into the hands of readers relating to Mahatmas especially those of Dr.R.D.Ranade is a great Bhakti since present generation is not aware of his great works. He also suggested to include a brief biography of Shri.Gurudev in the upcoming publications.

Visit to Nippani to meet H.H. Shri Siddheshwar Mahaswamiji in picture. R to L Shri. Swamiji along with a disciple. Adv. Maruti B Zirali Sec. ACPR, Subhramanya Bhat and Bheemasen Zirali and R. G. Jakati on 22.3.2022

H.H. Swamiji giving an audience to ACPR team along with other devotees present on the ocasion at Virupakshaling Math on 22.3.2022

A view of H. H. Swamiji's audience when team ACPR met him.

65th Punyatithi of Shri. Gurudev Dr.R.D. Ranade 4th, 5th and 6th of June 2022.

Day 1 : 04.06.2022.

10 am: Shejarati, Dasabodha Arati followed by reading of Dasabodha and morning Arati.

- Yankachi Bhajana Mandal headed by Shri.Mallayya Swamiji, Sambhaji, Adiveppa and others. All trustees of ACPR, Dr.Vijayakumar Dani and other devotees in good number were present.
- 12.30 pm The Karnataka Higher Education Minister Dr.Ashwath Narayana visited, took darshan and prasadam. Adv.M.B.Zirali, Secretary welcomed him.
- He spoke and expressed his happiness about the working and mission of ACPR. Shri Mahantesh Kavatagimath Ex. MLC as accompanied and spoke on the occasion about the escalated activities of ACPR, Shri Anil Benake Hon. MLA were present on the occasion.
- 1 pm – Prasad for around 100 people.
- 3 pm – Dr.Vijayakumar Dani recited Dasbodh. All the devotees present were engaged in deep Meditation By performing afternoon Bhajan and Arati the session was concluded with Aarati.
- Meditation, Devotional songs by students of Maheshwari Blind School 10 students with teachers were present.
- 5 pm Book release, Lecture and felicitation function. The books, 'life sketch of Shri. Amburao Maharaj' and 'Shri. Nimbargi Maharaj' were released by Shri. Anil Benake and Shri. Devadatta Parulekar respectively. Women members of Jnaneshwar Mandir Bhajan Mandal Shahapur presented melodious Abhang recitation amid spirituality charged the atmosphere.
- Shri. Devadatta Parulekar spoke on the subject "Sharanagati" in a very effective way. He said how Sharanagati is nothing but complete surrender at the feet of God. It is complete with mind body and soul. He also stated that Sharanagati towards God and Guru is a striking feature of Nimbargi Sampradaya.

The office bearers of chamber of Commerce and Industries Belagavi, were felicitated on behalf of ACPR on the occasion. Shri Rohan Javali spoke on behalf of team of The Chamber of Commerce and Industries Belagavi and thanked ACPR for the felicitation. Dr. Sandhya Deshpande anchored the function.

Hon. Dr. Ashwath Narayana Minister of Higher Education Govt. of Karnataka visited ACPR on the occasion of 65th Punyathiti of Shri Gurudev Ranade on 4-6-2022. R.G. Jakati, Adv. M.B.Zirali, secretary of ACPR presented memento. Shri Mahantesh Kavatagimath is in picture.

Hon. Dr. Ashwath Narayana Minister of Higher Education Govt. of Karnataka, spoke on the occasion of 65th Punyathiti of Shri Gurudev Ranade on 4-6-2022 at ACPR. Shri Mahantesh Kavatagimath and Shri Anil Benake Hon. MLA were present.

The books: 'life sketch of Shri.Amburao Maharaj' and 'Shri.Nimbargi Maharaj' were released by Shri.Anil Benake and Shri.Devadatta Parulekar respectively

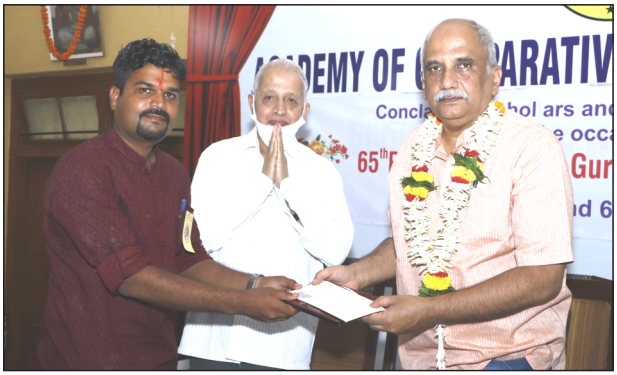
The Office Bearers of Chamber of Commerce and Industries, Belagavi felicitated by ACPR on 4-6-2022. L. to R. Shri Ashok Potdar, Shri Devadatt Parulekar, Shri Sachin Sabnis, Shri Prabhakar Nagarmunoli, Shri Rohan Juweli, Shri Swapnil Shaha and Shri M.B. Zirali. Sec. ACPR.

Women members of Jnaneshwar Mandir Bhajan Mandal Vadgaon presented Abhang recitation on the occasion of 65th Punyatithi of Shri Gurudev Ranade at ACPR on 4-6-2022. Shri Parashuram Khamakaratti and Shri Devadatt Parulekar presented Momento to Shri Shankar Patil.

MY OF COMPARATIVE PHILOSOPHY & RELIGION
Conclave of Schol ars and spiritual personalities
on the occasion of
Punyatithi of Shri Gurudev Dr. R. D. Ranade
Date:4th, 5th and 6th of June

Adv. Maruti B. Zirali, Sec. ACPR, Delivering Keynote adress about 65th Punyatithi of Shri Gurudev Ranade on 4-6-2022.

L to R. Adv. Ashok Potdar, Shri. Devadatta Parulekar, Hon. Anil Benake, Shri Rohan Juvali.



Shri Bhimsen Zirali Eng., presenting memento to Shri Devadatta Parulkar on 65th Punyatithi of Shri. Gurudev Ranade on 4.6.2022 at ACPR.

The students from Maheshwari Blind School, singing Devotional song at 65th Punyatithi of Shri. Gurudev Ranade on 4.6.2022 at ACPR.

The Office bearers of Chamber of Commerce visited ACPR on 4.6.2022 on the occasion of 65th Punyatithi of Shri Gurudev Ranade programme.
Adv. Maruti B. Zirali (extreme right) briefing the dignitaries about ACPR.
L to R Shri. Prabhakar Nagarmunoli, Secretary, Shri Rohan Juvali president, Shri Sanjeev Kattishetti, Treasurer and Shri. Swapnil Shaha, Joint Secretary of Chamber of Commerce and Industries, Belagavi.

Day 2 : 05.06.2022

- 5 to 6 am Kakadarati by devotees.
- 9 am Meditation, Dasabodhavachan discourse by Shri.Mallayya Swami Smt.Shaila Patil on the life Shivalingavva / Devotional song by Shri.Kishore Kakade / Shri.M.B.Zirali. The Session ended with morning Bhajan
- 1 pm Prasad around 200 members were present.
- 3 pm Dasabodha reading by Shri.R.G.Jakati, Meditation / afternoon Bhajan and Arati
- 5 pm Vachanagayana by Smt. Asha Yamakhanmardi and team; presented the Vachanas of Shivasharanas in a melodious way.

  Shri. Aravind Jatti President, Basav Samiti, Bengaluru spoke on the subject "Bandhavyada Setuve Basavanna". He said "Basavanna was a great humanitarian and binding the heart without discrimination was his greatest contribution to humanity". The audiance was spell bound and the lecture was very effective. Shri.M.B.Zirali Secretary in his speech recollected the foundation-stone laid by the then President of India Shri.B.D.Jatti, father of Shri. Araving Jatti and explain the devoted way of life of Shri B.D. Jatti in tune with Indian spirituality and culture. Hon. M.P Smt.Mangala Angadi spoke on the occasion H.H.Gurusiddha Mahaswamiji of Karanjimath blessed the gathering. Dr.Nirmala Bhattal anchored the programme.
- 7.30 Ratri Bhajan followed by Aarati and 8.30 Prasad.

ACADEMY OF COMPARATIVE PHILOSOPHY & RELIGION
Conclave of Schol ars and spiritual personalities
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65thPunyatithi of Shri Gurudev Dr. R. D. Ranade
Academy of
Comparative Philosophy
& Religion Belagavi.

Shri Aravind Jatti, President Basava Samiti, Bengaluru delivering his lecture on "Bandhavyada Setu Basavanna" at ACPR on 5-6-2022 Shri Gurusidha Swamiji gave sanidhya and Hon. Mangala Angadi MP were present.

Shri Aravind Jatti, President Basava Samiti, Bengaluru was honoured on behalf of ACPR on 5-6-2022 at ACPR. L to R. Shri R.G. Jakati, Jt. Sec. Adv. M.B. Zirali, Sec., Shri Ashok Potdar, Chairman ACPR Belagavi. Shri Gurusidha Swamiji and Mangala Angadi Hon. MP. were present

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Smt. Asha Yamakanamaradi presented Vachana Gayana on occasion of Lecture by Shri Arvind Jatti at ACPR on 5-6-2022. L to R. Shri Ashok Potdar, Shri Aravind Jatti, Shri Gurusiddha Mahaswamiji and Hon. Mangala Angad M.P.

A cross section of the audience on 5-6-2022 Shri Gurudev Ranade's 65th Punyatithi programme at ACPR, Belagavi, listening the lecture programme.

Day 3 : 06.06.2022

- 5 to 6 am: Kakadarati by devotees
- 9 am: Shejarati, Dasabodha Aarati recitation of Samas. 'Vimala Bramha' of Dasbodha by Adiveppa Maharaj of Yankanchi.
- 10 am: Arrival of B.Ed students from 7 B.Ed colleges of Belagavi city around 350 students participated. **Shri.Kishore Kakade** rendered devotional songs. **Shri.Raghvendraji Kagwad,** inaugurated the documentary about Shri.Gurudev Dr.R.D.Ranade and ACPR. Shri. Raghavendraji Kagwad, Karyavaha of RSS Karnataka Uttar Prant addressed the students and enlighted the students about loving the nation and living for the nation. Shri.Bharat G.N. later took over the dais and prepared the audience for the grand entry of Shri.Swami Vivekanand enacted by **Shri.Krishna Sampagaonkar** a disciple of Ganapatrao Maharaj Kannur. An atmosphere of "Chicago Address" was created. The jampacked audience was spellbound to hear the Swami Vivekanand. The atmosphere was with charged the question and answer session went on in a very enlightening way. On behalf of ACPR Swami Shri.Krishna Sampagaonkar in the role of Swami Vivekanada was honoured.

  Shri. Revana Siddha Maharaj of Inchageri Math. Shri.Tarachand Maharaj of Kakamari graced the occasion and blessed. Professors of all B.Ed colleges and others. The winners B.Ed students on the topic in the elocution competition, life of Shri.Gurudev were honored with certificates. 350 students participated, all were presented with participation certificates. **Hon. Shri.Sanjay Patil** Ex MLA graced the function.

  Hon.Minister, Medium and Large Scale Govt of Karnataka Shri.Murugesh Nirani graced the occasion and expressed his happiness. He paid reverence to Shri.Gurudev. **Hon.MLA Shri.Abhaya Patil,** Belgaum South, spoke on the occasion and paid reverence to Gurudev.

  1 pm Morning Bhajan Aarati and Pushpavrushti took place in a devotional atmosphere.

  1.30 pm Mahaprasad was served, more than 500 people were present.

Inauguration of documentary on ACPR on Shri Gurudev by Shri Raghavendraji Kagawad, Pranta karyavah, RSS Karnataka Uttar Pranta, Shri Tarachand Maharaj Kakamari and Adv. M.B. Zirali, Sec. ACPR looking on.

Hon. Shri Murugesh Nirani Hon. Minister of Large & Medium Scale Industries Govt. of Karnataka visited ACPR on the occasion of 65th Punyatithi of Shri Gurudev Ranade on 6-6-2022. Adv. M.B.Zirali Sec. ACPR, briefed him about activities of ACPR. Shri Mutalik Desai Adv., and others in the picture.

ADEMY OF COMPARATIVE PHILOSOPHY & RELIGION
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Academy of
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& Religion Belagavi.

Hon. Shri Abhay Patil MLA addressing the audience on the occasion of release of documentary by Shri Raghavendraji Kagawad, RSS Pranta Karyavaha, Karnataka Uttar Pranta (in the center) and Shri Tarachand Maharaj of Kakamari is in the picture.

Shri Krishna Sampagaonkar from Shanti Kutir Ashram, Kannur appeared himself as Swami Vivekananda and enacted "Chikago Address" at ACPR on 65th Punyatithi of Shri Gurudev Ranade on 6-6-2022. Shri Prabhu Bennali Maharaj (2nd from R.) graced the occasion.

Team Yankachi headed by Mallayya Swamiji and Sambhaji, the bhajana team devotees performed Sampradaya acticities at ACPR, on the occasion of 65th Punyatithi of shri Gurudev Ranade from 4 to 6 June, 2022. Shri Girish Havannavar present memento.

A cross section of the audience on 6-6-2022 Shri Gurudev Ranade 65th Punyatithi programme at ACPR, Belagavi

Gurudev Dr.R.D. Ranade's 65th Punyatithi Events
4 to 6, June 2022

Shejarati as mark of beginning of saptah on 4-6-2022 at ACPR Extreme Left Dr.Vijayakumar Dani, last in the row Adv. M.B.Zirali Sec. ACPR and Shri Mallayya swami from yakkanchi.

Shri R.G. Jakati and Shri Maruti B. Zirali along with other sadhakas in course of Punyatithi Events.

A view of Aarati in the course of Punyatithi Events.

From L. to R. Shri Krishna Sampagaonkar Shanti Kutir kannur, Adv. Shri M.B.Zirali Sec. ACPR, Shri Tarachand Maharaj Kakamari on 6th June 2022 prayering Shri Gurudev on their arrival.

A view of Meditation along with B.Ed. Students at ACPR on 6-6-2022. L to R. Adv. Shri M.B.Zirali Sec. ACPR, Krishna Sampagaonkar Shanti Kutir kannur, Shri Tarachand Maharaj Kakamari

A cross section view of Pushpavrushti, as a mark of valediction on 6-6-2022 at ACPR. B.Ed. Students along with other devotees are in picture.

Readers' Views

1) Dear Editor,

It is indeed a great pleasure to await the release of the quarterly journal of Pathway to God by ACPR. Every edition brings with it concise articles on different aspects which continues to inspire people to take the path of spirituality. Shravana, manana and nidhidhyaasa being the three pillars in the path to realize the ultimate truth are served by the journal. I am sure that readers from all walks of life are able to understand and benefit immensely from the articles published in the journal.

The latest edition makes complex aspects like mysticism, easy and understandable to Sadhakas. The lectures of Sri Sadguru Gurudev Ranade are evergreen sources illuminating the road ahead for disciples. Description of Utkarsha alankara in Tulasidas Doha by Dr. K B Dhabade and Women saints in Mystic Literature are captured extremely well. Scholarly articles by Dr. Ashwini Mokashi and Dr. Madhumathi Kulkarni have enriched the edition. Thanks to all authors, editor and ACPR for this commendable work.

Dr. Muralidhar M Kulkarni
"SHREYAS"
HUDCO Colony
Manipal

2) Dear Editors,

Since its inception in 1952, ACPR has been a premier institute which upholds the Gospel of Shri Gurudev R. D. Ranade, his philosophy, mysticism and presents it to the world through the lens of its various initiatives. One of such great initiatives, which was started since 1966, is the publication of the “Pathway to God” Journal. The journal truly stands by its name, as it paves on the way of spiritual wisdom to its readers for decades. I shall say without hesitation, that this journal has been a source of true and up-to date philosophical knowledge which presents interesting

articles from eminent authors for 55 years now. The articles that appear in the journal are rich with philosophical digest that provides its readers with new views on the philosophical horizon. The much I would write about this journal, the much is less. Hence, my best wishes for ACPR to carry on this good work, and glad to tell that I am now patiently awaiting the publication of the next issue to be the feast for my mind.

With warm regards,

Chinmay Dharwadkar, Pune

3) Dear Editor,

Congratulations on bringing out another wonderful edition of The Pathway to God. It's a go to edition from the vibrant cover to the last page. Good choice of articles and good colour printing.

It was great to read Dr Vivek Apte's writing on Gurudev Ranade's Philosophy of Rational Mysticism. It's enlightening. One can understand so much of our Shri Nimbargi Sampradaya in simple language that he has used and the amount of research he has done to gather a vast information and put it in a brief article.

I didn't know that there was something called `Philosophical counselling' till I read Dr. Ashwini Mokashi's article ``On applied Philosophy…'' Another interesting reading was the about Shri Dina Nath Madhok, the writer of the pada ``Nain heen ko rah dikha Prabhu'' which Gurudev Ranade has mentioned in his book The Pathway to God in Hindi Literature. It helps to know the background of the writer. As I said this issue is really very informative. I wonder if you could invite writings from young members, under 40, who have started following our Sampradaya to know what are they seeking. I am sure they will love to see their views in print.

All the best,

Regards,

Surekha Kadapa-Bose

Journalist, Thane (Maharashtra)

4) Dear Editors,

It was an enlightening experience to go through Dr. Vivek Apte's article 'Gurudev Ranade's Philosophy of Rational Mysticism'. It made me think of Narendranath and Paramahamsa. I seek clarification regarding Vaishvanaragni, Agninarayana, Nachiketagni, Jatavedagni, Vadavagni and Jataragni along with their Vedic symbolism and scientific explanation.

Please provide the necessary details in

Pathway to God by competent authority.

With regards,

-- H.R. Amaranatha

Sirsi.

Gospel of Sri Ramakrishna

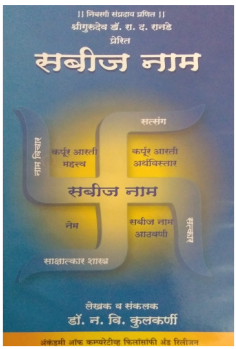
Brahman Is Beyond Knowledge And Ignorance

Go beyond knowledge and ignorance; only then can you realize God. To know many things is ignorance. Pride of scholarship is also ignorance. The unwavering conviction that God alone dwells in all beings is Jnana, knowledge. To know Him intimately is vijnana, a richer Knowledge. If a thorn gets into your foot, a second thorn is needed to take it out. When it is out both thorns are thrown away. You have to procure the thorn of knowledge to remove the thorn of ignorance; then you must set aside both knowledge and ignorance. God is beyond both knowledge and ignorance. Brahman is beyond knowledge and ignorance, virtue and vice, merit and demerit, cleanliness and uncleanliness.

Ch# 47.

BOOK REVIEW- 17

- Editor



Title of the book- SABEEJ NAAM (Marathi)
Author and Compiler- Dr. N.V. Kulkarni
Printed at- Pratima Offset, Pune
Publisher- Academy of Comparative Philosophy and Religion, Belagavi.
Pages- 240
Price- Rs. 300/-
Released at ACPR on 09-04-2022

The book under review is divided into 13 chapters.

Ch. 1.The Greatness of the Divine Name) deals with the greatness of the Naama. It is further divided into two parts- A. Imprtance of OM in the Upanishads and B. The Importance of Chanting the Naama as given in the Bhagavadgita.

Ch.II what is the Meaning of Sabeej Naam discusses at length the meaning of Sabeej Naam. 'We have heard the expressions Sabeej and Nirbeej ie., Naam with a seed, and Naam without a seed- Name viable and Name non-viable. Epistomologically 'we might have Name which came laden...' The Chapter is further divided into three parts viz., A. Difference between Sabeej and Nirbeej; B. Sabeej Naam and revelatory importance of a Sadguru; C; Samadhi at Nimbal, Spiritual Energy and Transmission.

Ch. III Chanting the Naam speaks of about the chanting of the Naam. It has three sub-divisions.: A. Atmadhya (self- Meditation): Day and Night; B. Bhakti with the Form; C. Communion with God.

Ch.IV Naam, Practice and Imagination explains in details the terms Naam, Nema and Kalpana with their meanings. It has three sub-divisions: A.Philosophical Thought; B. Method of Removing ImaginationC; Ultimate Remedy.

Ch. V. Satkar- Propitiating ….it describes the Saptah – Week of Observation- at Nimbal and its experiences there.Shri Gurudev used to say,' every action of the aspirant should be intended to propitiate the Lord.' The Chapter is further divided as A. External Essentials for Spiritual

Discipline, Mental issues and Attitude; B. Spiritual Elements Necessary for Meditation.

Ch. VI.Celebration with Camphor Lights - This Chapter deals with the actual performance of aarati. It is divided into two sub-divisions: A. Its Traditional and Spiritual Significance. B. The role of aarati in a Sadhak's life.

Ch. VII. (First Aarati) Grant this charity o Lord

Ch. VIII. (Last Aarati) With happiness and without sorrow

Ch.IX. Sacred Gathering. It analyzes the significance of satsang. The Chapter is further divided as A. Definition of Satsang B. Universal Inspiration C.'I bear thy welfare'. D. Classification of Satsang.

Ch. X. The revelatory Science of Shri Gurudev R. D. Ranade, it furnishes a quick study of of Gurudev's revelatory science. It is sub-divided as A. Introduction, first step of revelation, second step , third step; B. Selfless Accomplishment- Marks of a Selfless Sadhak.

Ch. XI. Thoughts and Reminiscences of Gurudev. It is further divided as A. Path of Karma, Gurudev's Views on Bhakti

Ch. XII. Reminiscences of Sabeej Naam

Ch. XIII. Introduction to the Author

The book on the whole is written in lucid Marathi and vivid style. It serves both as theory and practice of chanting the Divine **Name** with a **Seed.**

The cover page is artistically and symbolically designed. It is a worthwhile book to be owned by a Sadhak in pursuit of spiritual knowledge.

Academy of Comparative Philosophy & Religion,
Hindwadi, Belagavi-590011. Ph.: (0831)2467231 M-9972174330
Email-info@acprbgm.org

ACPR Publications

Sl. No	Name of the Book/Journal	Author	Price	Year
1	Thus Spake Gurudev-2nd Edn.	M.S. Deshpande	40/-	2011
2	The Glimpses of Shri Gurudev Ranade (2nd Edition)	Prof. B.R.kulkarni	300/-	2019
3	Validity & Value of Religions	Seminar Proceedings	50/-	1968
4	Problem of Evil	Seminar Proceedings	50/-	1969
5	The Doctrine of God	Seminar Proceedings	50/-	1970
6	Religion in the changing World (The Predicament of Man)	Dr. P. Nagaraja Rao.	60/-	1971
7	God Realisation, Sadhana & Effects	Seminar Proceedings	80/-	1972
8	Haridas as of Karnataka	Dr. G. S.Srinivasan	30/-	1972
9	Bhagawata Purana	Prof. Aravind Basu	70/-	1973
10	Summum Bonum of Life	Seminar Proceedings	40/-	1974
11	Moral Trends since Independence	Seminar Proceedings	40/-	1976
12	Silver Jubilee Souvenir Vol. I Pillars of Sri Gurudev's Samprad & Heart-Homages to Sri Gurude	K. D. Sangoram M. S. Deshpande	100/-	1978
13	Silver Jubilee Souvenir Vol. II (Gurudev's Philosophy of God Realisation)	K. D. Sangoram M. S. Deshpande	60/-	1980
14	The Mystical Search for the Absolute	Motilal Pandit	100/-	1990
15	God, World, & Soul	Sri Siddheshwar Swamiji	60/-	1990
16	Shri. Krishna's Role in the Mahabharata	K.S. Narayan Acharya	40/-	1992
17	"Greek Quotations" in the books of Prof. R.D.Ranade**	Eds. : Dr. N.V. Kulkarni &Dr. H.D. Kopardekar	100/-	2011
18	Philosophy of Hindus and its relevance to World Peace** (Hindi and English Versions)	Shri. MohanjiBhagwat Sarsanghchalak, RSS.	50/-	2010
19	Philosophical & Other Essays (Reprint)	Dr.R.D. Ranade	200/-	2013
20	Shri. Aurobindo's Savitri An Apocalyptic Literature	Dr.Madhumati Kulkarni	575/-	2019
21	Nectar - Essence of the Glory Divine	Dr.Madhumati Kulkarni	636/-	2019
22	Shri.Amburao Maharaj	M.S.Deshpande	80/-	2020
23	Shri.Bhausaheb Maharaj	M.S.Deshpande	120/-	2019

To be continued...

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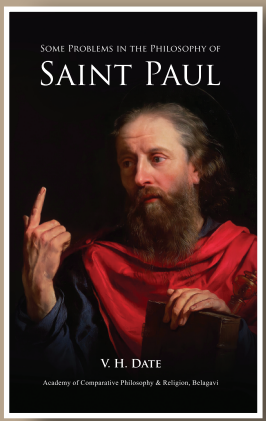

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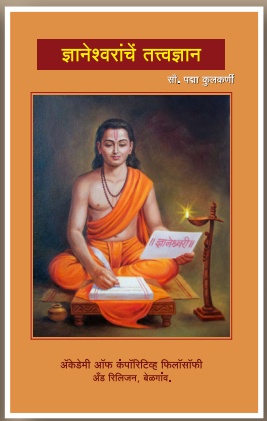

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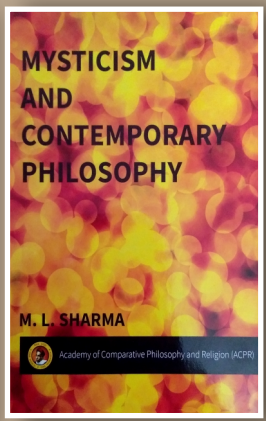

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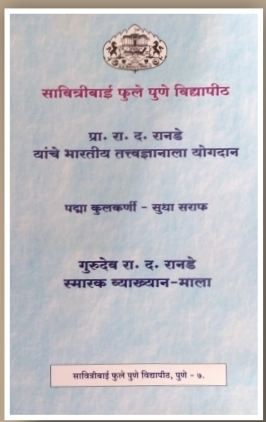

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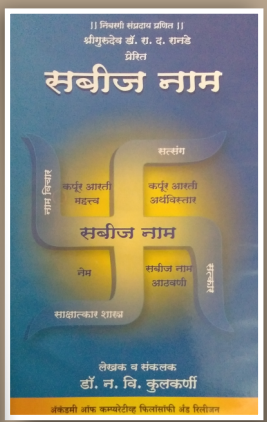

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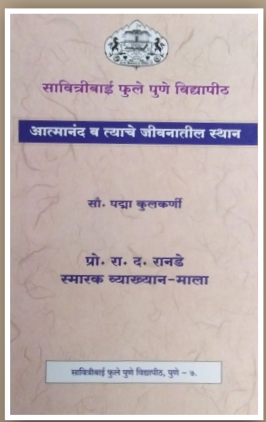

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